

H. Green 191
ENGLISH

1276
PARTICLES

Green Exemplified in *Green*

SENTENCES

October 9 14th
Designed for

173
LATIN EXERCISES:

WITH THE

Proper Rendering of each PARTICLE

Inserted in the

SENTENCE.

For the Use of ETON School.

The EIGHTH EDITION, with large Additions.

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CHAP. I.

The Rendering of the Particle A.

1. **S**HE bound herself by a Vow to fast twice a *Week*, for two Months, if her Daughter should be deliver'd of a Male Child (*in hebdomada.*)

2. Let this be an everlasting Statute among ye, to make an Atonement for all the Sins of the *Israelites*, once a *Year* (*in anno.*)

3. There was a Law made in King *Alured's* Time, that Parliaments should be held twice a *Year*, or oftener, if need were (*singulis annis.*)

4. I chose twelve men out of you, one out of a *Tribe*, to search the Land, and bring us word what way we were to go (*singulos ex singulis tribubus.*)

5. By reason of all these things, Corn grew dear, and was already come to fifty Pence a *Bushel* (*in singulos modios.*)

6. Having encouraged his Men, he places his Engines upon the Walls; to the Soldiers in an Assembly he promises Lands out of his own Possessions, four Acres a Man (*quaterna in singulos jugera.*)

B

7. When

2 *The Rendering of the Particle A.*

7. When he had agreed with the Labourers for a Penny a Day, he sent them into his Vineyard (*Pactus operariis singulos denarios in diem.*)

8. Gather of it as much as every one shall have occasion to eat, that is, a Gomer a Man, an Account being taken of the Number of those that are in every one's Tent (*in singula capita.*)

9. Of the *English* not a Man was slain, but John Cbeke, a comely and courageous young Man, Son to the most learned Sir John Cbeke (*ne unus quidem.*)

10. Am not I fairly guarded, that have not a Man in my attendance that has a Sword on? (*ne unum habeo.*)

11. Nine Bishops in the upper House smartly oppos'd these Statutes; of the Temporal Lords not a Man (*homo plane nemo.*)

12. Having divided the three hundred Men into three Companies, he puts into every one's Hand a Trumpet a-piece, and an empty Pitcher, and a Torch in the Pitcher (*omnibus singulas in manum tubas dat.*)

13. Other Victuals also are very cheap with them: Hens are bought for a Penny a-piece (*singule Gallinae singulis comparantur denariis.*)

14. He requested that they might talk on Horseback, and bring two a-piece to the Conference (*binos.*)

15. The Vessel in which I was, had twenty-four oars; the other Vessels had but two large oars a-piece.

16. Take nothing for your Journey, neither Staves, nor Scrip, nor Bread, nor Money;
neither

The Rendering of the Particle Above. 3

neither *habe* two Coats a-piece (*neque binas tunicas habetote*) μή τε ἑνὰ δύο χιτῶνας ἔχειν. Pendet, ni fallor, ex illo quod præcessit αἴρετε [*forte*], ut sensus sit, *neque tantum vobiscum sumite ut singuli bina vestimenta habeatis.* Grotius.

C H A P. II.

The Rendering of the Particle Above.

1. **A**fter that, he was seen of *above five hundred Brethren* at once; of whom the greater part remain unto this present, but some are fallen asleep (*plusquam quingentis fratribus*) ἐπάνω πενταχοσίοις ἀδελφοῖς ἰφάπαξ, ἐπάνω πενταχοσίοις constructio est ἰλλειπτική [*defectiva*] sicut Latine decimus, *interfecit plus trecentos.* Grotius.

2. Of Pompey's Army about fifteen thousand were thought to have fallen, but there yielded themselves *above twenty-four thousand* (*amplius millia, &c.*)

3. The Overthrow of the Temple at Bethel, by a King named *Josiah*, was foretold *above three hundred Years* before the thing came to pass (*trecentis & amplius annis.*)

4. They report, that *Pythagoras* of Samos taught *Numa Pompilius* his Learning; but this cannot be: For *Pythagoras* taught *an hundred Years after and above*, in the Reign of *Servius Tullius* (*centum amplius post annos.*)

4 The Rendering of the Particle Above;

5. That Citadel was with great Resolution defended by the Spaniards for *above* the Space of three Months, tho' they wanted almost all Necessaries; and, which was the worst, had no Prospect of relief (*amplius.*)

6. If a Man has occasion for not *above* a Pitcher, or a Glass of Water; I think 'tis every whit as well to draw it out of a little Spring, as a great River.

7. There were not *above* five hundred Christians, unless, as we suspected, any more lay in Ambush (*ultra.*)

8. The King himself was taken away by an untimely Death (whether through any natural Disease, or by Poison, is uncertain) leaving behind him an incredible Want of him among the People, for his singular Virtues *above* his Years.

9. Queen Elizabeth was very sparing in conferring Honours; for in full twelve Years she had not raised *above* four Men to the Dignity of Barons (*non plures quam.*)

10. *Above* eighteen Years since, William Cecil, Baron of Burgbley, Lord High Treasurer of England, wished me to compile an Historical Account of the first Beginnings of the Reign of Queen Elizabeth (*plus obbene.*)

11. The Protestants complain'd that they were hardly dealt withal, in that they were not forewarn'd of the Questions to be controverted, *above* a Day or two before (*non nisi ante unum & alterum diem.*)

12. They

The Rendering of the Particle About. 5

12. They report that one Virgin, remarkably fair and beautiful *above the rest*, was forced away by the Crew of one *Talassius* (*ante alias.*)

13. It was an Evidence of his Prudence, that when he was come into that City that excell'd all others in Antiquity, Humanity, and Learning, he became most dear unto it *above all others* (*præter.*)

14. Was not *Aristides* driven out of his Country for this Reason, because he was righteous *above the common Level*?

15. *Israel* lov'd *Joseph* *above* all the rest of his Children, because he was the Son of his old Age (*præ.*)

16. The Loss of our Merchants amounts to *above* sixteen thousand *English* Pounds, as will easily be made appear by Witnesses upon Oath (*supra.*)

17. Grief has this Advantage *above* other Evils, it cannot bear Age; other Distempers of the Mind Time nourishes, this it destroys.

C H A P. III.

The Rendering of the Particle About.

1. **M**ARR^a abode with her *about* three Months, and returned to her own House (*quasi mensibus tribus*) *et cetera*.

2. He saw in a Vision evidently, *about* the ninth Hour of the Day, an Angel of God coming

6 The Rendering of the Particle About.

in to him, and saying unto him, *Cornelius* (*hora diei ferme nona.*) ὥσπερ ὥραν ἐνάτην τῆς ἡμέρας.

3. When the Fortification was finished, it was observed by *Cæsar's* Scouts, that certain Cohorts, *that seemed to be about a Legion*, were behind the Wood (*quod instar legionis videretur.*)

4. We have a small Parcel of Fables, *about* (*ad*) an hundred and fifty, that *Maximus Planudes* collected and digested in Order.

5. The Ship was laden with Salt, Oil, and other Merchandize, amounting to *about* thirty-four thousand of our Pounds (*plus minus.*)

6. After they had skirmished *about* four Hours, *Africanus* is beaten back into the Town (*quatuor plus minus, &c.*)

7. Many of them which heard the Word, believed; and the Number of the Men was *about five thousand* (*ad quinque millia.*) Καὶ ἰσχυρὸν ὁ ἀριθμὸς τῶν ἀνδρῶν ὥσπερ χιλιάδες πέντε.

8. He had promised the *Bassa* of *Buda*, that the Envoy he was to send, should be in *Buda*, without fail, *about* the Beginning of *December* (*sub.*)

9. The Lawyer envies the Husbandman, when he hears his Clients knocking at his Door *about Cock-crowing* (*sub galli cantum.*)

10. In *about* the middle of this Plain there was a Hillock, pretty much raised; which if *Cæsar* had gain'd and fortified, he verily believed he should cut off the Enemy from the Town and Bridge, and all Provision (*in hac ferè media planitie.*)

11. Such

The Rendering of the Particle After. 7

11. Such Opinions, and others more absurd than these, do the *Turks* hold *about* Wine (*circa.*)

12. They determin'd that *Paul* and *Barnabas* should go up to *Jerusalem* unto the Apostles and Elders *about* this Question (*super.*)

περὶ τοῦ ζητήματος τούτου.

C H A P. IV.

The Rendering of the Particle After.

1. **N**ature would never bring into the World such a Being, as, *after* it had endur'd all the Labours of this Life, should then fall into the eternal Evil of Death (*cum.*)

2. *After Alexander*, the Son of *Philip*, had reign'd twelve Years, he died (*quum.*)

3. No Man can be a Member of the State, and an Enemy to it at the same time. *Antony* was never look'd upon by the *Romans* as a Consul, nor *Nero* as an Emperor, *after* the Senate had voted them both Enemies (*ex quo.*)

4. All the Multitude of the *Israelites* setting forth from *Elim*, arrived at the Wilderness of *Sinai* on the fifteenth Day of the second Month *after* they had left *Egypt*.

5. *Fourteen Years after* I went up again to *Jerusalem* with *Barnabas*, and took *Titus* with me also (*Post annos quatuordecim.*) διὰ δεκατεσσάρων ἔτων.

6. Concerning these things I shall begin to speak, *after* I have said a Word or two about my Undertaking (*si prius.*)

8 *The Rendering of the Particle After.*

7. The Town being more grievously assail'd by the Pestilence, than by the Enemy, was left to the *French*, after the *English* had held it eleven Months (*postquam.*)

8. She, to requite his Love, the fifth Month after he was come into Scotland, took him to her Husband, with the Assent of most of the Nobility (*quinto postquam in Scotiam venerat mense.*)

9. The fifth Day after he had taken that Resolution, he died, in the Consulship of *Cn. Domitius* and *C. Sossius*.

10. We are told by his Scholar *Posidonius*, that *Panætius* liv'd thirty Years after his Publication of those Books (*postea quam edidisset.*)

11. The Spanish Fleet came with new Supplies of Men within sight of the Town, the next Day after it was delivered up (*postero die quam dederetur.*)

12. They were commanded to depart their native Seats and Habitations within three Days after the Edict was promulg'd, upon pain of Death, and Forfeiture of all their Fortunes and Estates (*triduo quam.*)

13. The Day after we left *Andrianople*, they complain'd of a Pain in their Heads, with a Dejection of their Spirits, and a Listlessness both of Body and Mind, and desir'd my Advice (*altero die quam, &c.*)

14. The fifth Day after, our Admiral took a small *Neapolitan* Vessel, which fell into our Hands by chance (*quinto post die.*)

15. Not only the *Arverni* receiv'd him, and other *Gallick* and *Alpine* Nations, one after another;

The Rendering of the Particle After. 9

other; but also follow'd him to the War. (*deincepsque alie.*)

16. What? have you not heard of *Cæsar's* Achievements in *Spain*? Two Armies beaten? Two Generals defeated? Two Provinces taken? These things were done *forty Days after Cæsar* was come in view of the Enemy (*quadraginta diebus quibus.*)

17. The Queen gave him a yearly Pension, at which the Old Man being oppress'd, and overcome with Joy, died *shortly after* (*haud multo post.*)

18. As he was mustering his Army, upon a sudden there arose a Tempest with great Cracks of Thunder, which with so thick and cloudy a Storm cover'd the King, that the Assembly lost the Sight of him. *And never after* was *Romulus* seen upon Earth (*nec deinde.*)

19. *Every day after*, *Cæsar* brought his Army into the Field, to see if *Pompey* would accept of Battle (*omnibus deinceps diebus.*)

20. *Some days after*, when our Men were grown remiss and careless, the Enemies sally out of the Gates, and set fire to our Works (*interjectis aliquot diebus.*)

21. *Some few days after*, the Duke arrived privately in *England*, and came to the Queen unexpectedly at her Court at *Greenwich*, where they had some private Discourse together (*post pauculos dies.*)

22. Whatsoever, either good or bad, *shall hereafter befall me*, I shall impute it to you alone (*posthac mihi obtigerit.*)

23. The

10 *The Rendering of the Particle After.*

23. The Consul fearing lest the same things should befall him *afterwards*, with the Loss of his Goods, and Disgrace perhaps into the Bargain, resign'd up his Consulship, and removing all he had to *Lavinium*, quitted the City. (*postmodum.*)

24. We are said then to repent, when those things which we have done, begin *afterwards* to displease us, and we change our Resolution about them (*post.*)

25. The Articles agreed upon by the Commissioners, the third Month *after the Siege began*, are these (*post obsidionem inchoatam.*)

26. Twice only after *Numa's* Reign was *Janus's* Temple shut: Once in the Consulship of *Titus Manlius*, *after the first Punick War was ended*: And again, after the War of *Actium*, when *Augustus* had obtained Peace both by Sea and Land (*post Punicum primum perfectum bellum.*)

27. The Senate condemned *Domitian* *after his Death*, and commanded his Statues to be pull'd down, and dash'd in pieces (*mortuum.*)

28. There is no remembrance of former things; neither shall there be any remembrance of things that are to come, *with those that shall come after* (*apud eos qui porro futuri sunt.*)

29. *After Supper* she reviews her Will, goes to Bed, sleeps some Hours, and, when she wakes, spends the rest of the Night in Prayer (*A cena.*)

30. As for a Wound, that may be cured, and *after Revilings* there is room for Reconciliation;

The Rendering of the Particle After. 11

liation; but he that discovers Secrets, is to be despaired of.

31. In the Opinion of most Men he was held to be the *next Heir after* her to the Kingdom of England (*secundus ab.*)

32. If it had been necessary that this Relation should have been made, not only truly, but eloquently, *it could never have been perform'd by me, even after all the Pains and Time that I could have bestow'd upon it* (*id vero à me præstari, nullo tempore, nullo studio potuisset.*)

33. *After thy Hardness, and impenitent Heart,* thou treasurest up unto thyself Wrath against the Day of Wrath, and Revelation of the righteous Judgment of God (*Quæ tua est durities.*) κατὰ τὴν σκληρότητα σου. *Duritiem* id vocat Paulus quod Latini scriptores *callum obductum animo*, longa scilicet vitiorum consuetudine. *Grotius.*

34. All the Grecian Temples are built *after the Form of this Temple* (*ad.*)

35. The Trojans here build them a Town, *Aeneas, after the Name of his Wife,* calls it *La-
vinium* (*ab uxoris nomine.*)

36. Pompey's Men considered not by what means they might be able to overcome, but *after what manner* they ought to use the Victory (*quem ad modum.*)

37. *Aristophanes* plays upon *Socrates* *after a ridiculous manner*, for being addicted to, and studying Astrology, Geometry, Grammar, Rhetorick and practising all those Arts and Sciences (*ridiculum in modum.*)

38. Let

12. The Rendering of the Particle Again.

38. Let us, *after Socrates's Fashion*, conceal our own Opinion, undeceive others, and in every Dispute enquire what carries the fairest Probability of Truth.

39. There were set there six Water-pots of Stone, *after the manner of the purifying of the Jews*, containing two or three Firkins a piece (*ut ferebat Judaeorum purificatio.*)

40. As he was by no means able to make his part good against them all together, so he thought himself a Match for them one after another (*singulis.*)

C H A P. V.

The Rendering of the Particle Again.

1. **W**E must put off our March, for the present, and think of fighting: Let us be prepared in Mind for Battle, we shall not easily find the like Occasion again (*pastra reperio.*)

2. Such a Number of Locusts arose and settled upon all the Coasts of *Egypt*, as had neither been ever before, nor will be again.

3. God resolved with himself never again to curse the Earth upon the Account of Man (*deinceps.*)

4. On the other hand, there is something that we again demand of you: that you will preserve to our Merchants their Privileges inviolable, and by your Authority and Power defend

The Rendering of the Particle Again. 13

defend and protect their Lives and Estates, as it becomes your City to do (*vicissim.*)

5. *Joseph*, having spoke these Words, fell upon his Brother *Benjamin's* Neck with Tears, and *Benjamin* again embrac'd his Neck with Weeping.

6. Since Man was made after the Image of God, whoever sheds Man's Blood, his Blood shall again be shed by Man (*invicem.*)

7. As it is not fit that I should make an Insult upon your Borders, so again, you are unreasonable to disturb me in my Right (*sic iterum.*)

8. The Buyer finds fault with the Commodity, again and again; but, when he is gone, then he brags (*etiam atque etiam.*)

9. The Danger of some Actions only relates to the Persons that undertake them, but that of others to the whole Republic: And again, a Man's Life is endanger'd in some, in others his Reputation, and the Good-will of his Citizens (*sistemque.*)

10. Little ones, when they are first born, lie in such a helpless manner as if they were utterly void of Understanding; but, when they have got a little Addition of Strength, they make use both of their Understanding and Senses, and strive to raise themselves upon their Feet, and use their Hands, and they know those again that bring them up (*agnoscunt.*)

11. Two are better than one; for, if they fall, the one will lift up his Fellow. Again, if two lie together, then they are warm; but how

14 The Rendering of the Particle Against.

how can one be warm alone? (*Adde quod duo si cubant concalescunt.*)

12. With what Judgement ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again (*remetiatur;*) ἀντιστοιχισθεταί.

13. Which of you shall have an Ass or an Ox fallen into a Pit, and will not straightway pull him out on the Sabbath Day? And they could not answer him again to those things *contra* (*respondere*) ἀνταποκρίσθαι.

C H A P. VI.

The Rendering of the Particle Against.

1. **S**UCH is the Nature of the Man, lest his Adversary should be unprovided, he himself furnishes him with Weapons *against* himself (*in.*)

2. If thou bring thy Gift to the Altar, and there rememberest that thy Brother *hateth* *against* thee; leave there thy Gift before the Altar, and go thy way; first be reconciled to thy Brother, and then come and offer thy Gift (*habere quod de te queratur.*) ἔχει τὸ κατὰ σὺ, *habet aliquid adversum te.* Ita locutio eadem sumitur Apoc. ii. 4. pro quo Paulus dicit πομφήν ὑπὲς τῶν ἑξῆς. [*querelam adversus aliquem habere*] Col. iii. 13. *Grotius.*

3. I have somewhat *against* thee, because thou hast left thy first Love (*Habeo de te quod expostulem.*)

The Rendering of the Particle Against. 15

stulem,) Ἐχὼ κατὰ σὺ, *Habeo adversum te. Habes aliquid quod de te querar.*

4. The most High hates the Wicked, and will punish the Ungodly, whom he reserves *against* the Day of Vengeance (*in.*)

5. The Horse is got ready *against* the Day of Battle, but the Victory is in the Hand of the Lord (*ad.*)

6. The Water, wherein their Prince has wash'd his Hands, the *Persians* use *against* several sorts of Diseases (*ad.*)

7. And, when he had called unto him his twelve Disciples, he gave them *power against* unclean Spirits, to cast them out, and to heal all manner of Sickness, and all manner of Disease (*potestatem impurorum Spirituum, h. e. contra Spiritus impuros.*) Ἐξουσίαν πνευμάτων ἀκαθάρτων.

8. Go into the Village *over-against* you, and straightway you shall find an Ass tied, and a Colt with her: loose them and bring them unto me (*qui contra vos est.*) Ἐἰς τὴν κώμην τὴν ἀπέναντι ὑμῶν. [*qui est è regione vestri.*]

9. *Britain*, the most famous Island of the whole World, divided from the Continent of *Europe* by the Ocean, *lies over-against* Germany and France, in a triangular Form (*objacet.*)

10. There was a Law amongst the *Pbrygians*, *Cyprians*, *Atbenians*, *Peloponnesians*, and *Romans*, *against* killing a ploughing Ox. Some degree of Goodness ought to be exercised towards dumb Creatures, to keep Men the further off from Cruelty to one another (*ne occidere liceret.*)

16 *The Rendering of the Particle III.*

11. *Cæsar* exhorted his Soldiers not to take to heart those things which had happen'd, and to set many fortunate Battles against one cross one (*oppono.*)

C H A P. VII.

The Rendering of the Particle III.

1. **A**LL the face of the Earth was cover'd and darken'd by the Locusts; every Herb of the Land, and all the Fruits of the Trees that the Hail had left, were consum'd; nor was there any Verdure of Herb or Tree remaining in *all Egypt* (*universus.*)

2. I had rather lose *all* *Scotus*, and twenty more such as he, than one *Cicero* or *Plutarch* (*integer.*)

3. The *English* were tied by such a League to the *Spaniards*, that they were to join in War with them against all people whatsoever (*contra quoscunque.*)

4. A View being made of the Ways by *Divitiacus*, whom of all the *Gauls* he confided most in; at the fourth Watch he set forward (*ex aliis Gallis.*)

5. How much better is it never to live at all, than to live only to disquiet a Man's self with restless Sollicitude of Mind and toilsome Pains of Body, for that which he can neither keep nor part withal with any Contentment? (*omnino nunquam.*)

6. All

The Rendering of the Particle **all.** 17

6. All these things are so substantially prov'd by the most serious Testimony of very many, that there is no Place *at all* for Excuse, Defence, or Evasion.

7. When they had staid here two days, and there appeared *no* hope *at all* of the revolting of the *Portugueze*, they quitted the Place (*plane nullus.*)

8. There were *in all but* two ways by which they could possibly go out of their Country, one thro' the *Sequani*, narrow and difficult; the other thro' our Province, much easier and readier (*omnino.*)

9. What doth the Lord thy God require of thee, but to fear the Lord thy God, *to walk in all his ways*, and to love him, and to serve the Lord thy God with all thy Heart, and with all thy Soul (*ut omnino ejus viis gradiaris.*)

10. They did not dare come out of the Port, tho' *Cæsar* had *in all but* twelve Ships.

11. Fifteen Thousand Men *were all that remained* of all the Army of the Eastern People, (*omnino superfuerant.*)

12. Some few Days after her Coronation a Parliament is held, wherein it is first by *general Voice of all Men* enacted, that *Anne* is the lawful, undoubted, and most certain Queen of *England* (*omnibus omnium suffragiis.*)

13. The Queen most bountifully entertain'd her Uncle in his Return thro' *England* with all kind of Courtesy (*nullo non.*)

14. Whereas every other Duty besides is but to shew itself as Time and Opportunity require,

18 *The Rendering of the Particle All.*

quire, for Prayer *all Times* are convenient (*nulla non tempora.*)

15. The Citizens, having notice before-hand from *Hispaniola*, convey'd away *all their richest Treasure* to Places more remote (*pretiosissima quæque.*)

16. Her Death she underwent quietly and christianly, wishing *all Happiness* to the King, and forgiving her Enemies (*prospera quæque.*)

17. Because the Townsmen offered so little Money for the redeeming the Town, they began to fire and demolish *all the noblest Buildings* (*splendidissima quæque ædificia.*)

18. She wished that the *English* might be more mildly used, and not they alone exposed to *all the greatest Hazards* (*extremis quibusque.*)

19. Now the *English* Mens Powder failed them, their Pikes were broken, *all their stoutest Men* slain or wounded, their Masts and Trim-mers overthrown, their Cables cut, their Ship batter'd with eight hundred great Shot (*fortissimi quique.*)

20. *All the Time* that he spent upon his Lusts and Sports (which was a great Part of his Time, he stole from the State, the Government of which he had undertaken (*quod temporis.*)

21. *All the Money* he has he delivers up to *Cæsar*, and shews him what Corn and Shipping he has any where (*Quod habet pecuniæ.*)

22. *All the Money* that was due to him from the Republick, shall be paid to his Father, or to whom he shall appoint to receive it.

23. All

23. All these have of their Abundance cast into the Treasury, but she of her Penury hath cast in *all the Living that she had* (*quicquid facultatum habebat,*) πάντα τὸν βίον ὃν εἶχεν.

24. *All the Time I can gain to myself is that which I steal from my Sleep and my Meals*; and, because that is not much, I have made but a slow Progress; yet, because it is somewhat, I have at last finish'd my *Utopia*, and have sent it to you, Friend *Peter*, to read and peruse (*Mibi hoc solum Temporis acquirō, quod somno et boque suffuror.*)

25. I made me Gardens and Orchards, and I planted *Trees* in them of *all Kinds of Fruits* (*omne genus fructuosas Arbores.*)

26. My Brethren, count it *all Joy* when ye fall into divers Temptations, knowing this, that the Trying of your Faith worketh Patience (*Summopere gaudendum existimate.*) πάντα χαρὰν ὑποσχεθε, *omne gaudium existimate, i. e. materiam summi gaudii, nempe spiritualis*; πάντα [omnis] pro eo quod summum est, ut 1 Tim. i. 15. *Grotius.*

27. Thou art *all fair* (*tota bella*) my Love; there is no Spot in thee. How much better is thy Love than Wine, and the smell of thine Ointments *than all Spices*! (*quibusvis.*)

28. So great a Quaking and Trembling came upon me, that it shook *all my Joints* (*quantum est artuum meorum.*)

20 *The Rendering of the Particle All.*

29. *All the Fish in Syracuse* are in this Place; this is their common Water (*Syracusis quicquid est piscium.*)

30. In regard the Wants and Necessities of those deplorable People will admit of no Delay, we thought it requisite to send before-hand two thousand *English Pounds with all possible Speed*, to be distributed amongst such as shall be judged to be the most in present need of Comfort and Succour (*quanta fieri poterat celeritate.*)

31. *Cæsar*, having laid in Provision of Corn *with all the speed he could*, makes large Marches after *Ariovistus* (*quam celerrime potuit.*)

32. Understanding how Matters stood, and how great Danger both the Camp, and the Legions, and the General was in, *they made all the Haste they possibly could* (*nihil ad celeritatem sibi reliqui fecerunt.*)

33. The *French* urge the Assault, the *English* resist them *with all their Might* (*pro viribus.*)

34. We pass'd over a great Tract of Land, where we found the Grass, Barley, Oats and Wheat parch'd, and *almost* quite kill'd with Drought (*tantum non.*)

35. The Country of *Colchis* abounds with all Sorts of Fruits, coming up *almost* of their own accord (*modo non.*)

36. For a King, and a King born, to have drunk at the true Fountains of Learning, nay, to have been a Fountain of Learning himself, is *almost* a Miracle (*prope abest à.*)

37. This

The Rendering of the Particle All. 21

37. This is a great and difficult Work, who denies it? But what is there excellent which is not also hard (*quid autem præclarum, non idem arduum?*)

38. Epicurus says no Man can live pleasantly unless he lives also honestly, wisely, justly, (*nisi idem vivat.*)

39. In this Point I and Brutus are agreed, as also Aristotle, Xenocrates, Speusippus, Polemo, (*item.*)

40. The most antient Attick Laws, whence the Roman also were afterwards taken, have their Original from the Laws of Moses (*et Romanæ.*)

41. Father, the Hour is come; glorify thy Son, that thy Son also may glorify thee (*ut et te tuus filius vicissim.*) ἵνα καὶ, &c.

42. If we have been planted together in the Likeness of his Death, we shall be also in the Likeness of his Resurrection (*simul & [nimirum etiam] resurrectionis erimus.*) ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα.

43. Whether this Head ought to be treated of or altogether to be omitted, may perhaps admit of a Dispute (*an plane.*)

44. King Agrippa, believest thou the Prophets? I know that thou believest. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this Day, were both almost and altogether such as I am, except these Bonds (*& propemodum & plane*) καὶ ἐν ὀλίγῳ καὶ ἐν πολλῷ, (*et in modica et in magno: et propemodum et admodum.*)

22 The Rendering of the Particle Among.

45. We would have truly courageous Men to be Lovers also of Goodness and fair Dealing, of Truth and Sincerity (*viros, &c. eodem, &c.*)

C H A P. VIII.

The Rendering of the Particle Along.

1. **F**OR restraining of these, *Lentulus*, being sent with Men of War, took above two hundred Pirates, and put them in Prisons along the Sea-coast (*per.*)

2. This struck such a Terror into the People of *Gaul*, that, as the Army was coming, whole Cities went out to meet them, with Women and Children down on their Knees along the Road Side (*per vias.*)

C H A P. IX.

The Rendering of the Particle Among.

1. **W**HEN they were come to the Hill, there met *Saul* a Company of Prophets, among whom he himself being divinely inspir'd began to prophesy (*quos inter.*)

2. The first Masters of Knowledge among the *Grecians* were as well Poets as Philosophers (*apud.*)

3. He has remain'd among us, in the Discharge of his Trust, with that Fidelity, Vigilance,

The Rendering of the Particle And. 23

lance, Prudence and Equity, that neither you nor we can desire greater Virtue and Probity in an Ambassador.

4. He that depends upon the giddy and ignorant Multitude, is not to be reckon'd *among* the Men of a great Soul (*in*) ἐν οἷς ἐστὶ καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ. *In quibus vos quoque estis, vocati Jesu Christi, Rom. i. 6.*

5. Let us rank nothing *among* Evils, which is appointed either by God, or by Nature the common Mother (*in.*)

6. Blessed art thou *among Women*, and blessed is the Fruit of thy Womb (*in mulieribus.*) ἐν γυναιξί.

CHAP. X.

The Rendering of the Particle And.

1. **T**HE Lord Deputy commanded him to pursue them no longer, but to take Hostages, and receive them into his Protection (*obsidibus acceptis in tutelam recipere.*)

2. A very few, trusting to their Strength, swam over; all the rest our Horse overtook and slew (*consecuti interfecere.*)

3. Jesus answer'd and said unto them, Go and shew John again those things which ye do hear and see: The Blind receive their Sight, and the Lame walk, the Lepers are cleansed, and the Deaf hear, the Dead are raised up, and

24 The Rendering of the Particle And.

the Poor have the Gospel preached to them
(*ite renunciatum.*) Πορευθέντες ἀπαγγείλατε.

4. He made an obstinate Resistance, and fought desperately to defend the House he was in; but within an Hour or two *he is taken and carried away to Prison* (*captus in carcerem abducitur.*)

5. Behold there was a great Earthquake; for the Angel of the Lord descended, and *came and roll'd back the Stone from the Door, and sat upon it* (*venerat avolutum.*) Προσελθὼν ἀπεκύλισε.

6. Then Herod, when he saw that he was mocked of the Wise Men, was exceeding wroth, and *sent forth and slew all the Children that were in Bētlebem, and in all the Coasts thereof from two Years old and under, according to the Time which he had diligently enquired of the Wise Men* (*missi interfecit.*) Ἀποστείλας ἀνείλε, eleganti brevitate pro missis militibus interfecit. Grotius.

7. She, *being before instructed* (*prius edocta or pramonita*), of her Mother, said, Give me here John Baptist's Head in a Charger. And the King was sorry: nevertheless for the Oath's sake, and them which sat with him at Meat, he commanded it to be given her. *And he sent and beheaded John in the Prison* (*missique decollatum.*)

8. Some Days after, Paul said unto Barnabas, *Let us go again, and visit our Brethren in every City where we have preached the Word of the Lord, and see how they do* (*revisamus, &c. quomoda*

modo se habeant.) ἐπισκεψώμεθα τὰς ἀδελφὰς ἡμῶν, πῶς ἵχουσιν. *Hebraica locutio, pro ἐπισκεψώμεθα πῶς ἵχουσιν οἱ ἀδελφοί.* Sic Actor. xvi. 3. ᾔδεισαν ἅπαντες τὸν πατέρα αὐτῷ ὅτι Ἕλλην ὑπῆρχεν. *Sciebant omnes quod pater ejus erat Græcus.* Grotius.

9. *Varus keeps Tubero, arriving with his Fleet at Utica, out of the Haven and Town, and suffers him not to land his Son that was sick, but forces him to weigh Anchor and leave the Place (sublatis anchoris, &c.)*

10. *Herod had laid hold on John, and bound him, and put him into Prison for Herodias sake, his Brother Philip's Wife. For John had said unto him, It is not lawful for thee to have her (vinculumque dederat in custodiam.)*

11. *When Jesus had finished these sayings, he departed from Galilee, and came into the Coasts of Judæa, beyond Jordan: And great Multitudes follow'd him, and he healed them there (quos illic, &c.)*

12. *There is one alone and there is not a second; yea, he hath neither Child nor Brother: And yet there is no End of his Labour, neither is his Eye satisfied with Riches, neither saith he, For whom do I labour, and bereave my Soul of Good? This is also Vanity, yea, it is a sore Evil, (qui tamen nullum laborandi finem facit,)*

13. *They made light of it, and went their ways, one to his Farm, another to his Merchandise: And the Remnant took his Servants, and entreated them shamefully, and slew them (comprehensos cum ignominia peremerunt.)*

26 The Rendering of the Particle *And*.

14. All my care is to live happily, *and* happily he cannot live, that does not live well (*autem.*)

15. Wisdom is better than Strength: Nevertheless the poor Man's Wisdom is despised, *and* his Words are not heard (*nec ejus verbis obtemperatur.*)

16. Is there room in thy Father's House for us to lodge in? and she said, We have both Straw and Provender enough, *and* room also to lodge in (*nec non.*)

17. Have ye not read in the Law, how that, on the Sabbath Days, the Priests in the Temple profane the Sabbath, *and* are blameless? (*ἔ*) h. e. *ἔ* tamen οὐ βλατινοὶ εἰσι.

18. She gives him a flat Denial, *and* says he does not attempt a fair thing (*neque eum ait.*)

19. What is Truth said jesting Pilate *and* would not stay for an Answer (*nec.*)

20. Arioxstenus, Musician, *and* Philosopher too, maintain'd that the Soul was Harmony. He kept to his Art (*idemque Philosophus.*)

21. I should think it convenient for you, (which is a Method I have taken) always to mingle Latin with your Greek; *and* that not in the Study of Eloquence only, but of Philosophy also (*neque id.*)

22. But these things may seem boyish, *and* to proceed from a trifling Brain, *and* not becoming the Gravity of an Historian (*nec pro.*)

23. We ought both to put an end to our Obstinacy, *and* lay down our Arms, *and* no longer to tempt Fortune; the Inconveniencies

on both sides receiv'd are great enough. (*neque amplius.*)

24. He advised him to divide his Army, and not suffer the whole Strength of his Kingdom to be exposed to the Hazard of one single Battle. (*neu.*)

25. What a Furtherance this will be, not only to your own, but to the Peace of all Europe, and that perhaps for many Years, there is no body but understands. (*atque.*)

26. Some have disputed, whether Health be a Pleasure or no, because, say they, it cannot be felt. This I absolutely deny: For what Man is in Health, that does not feel a Delight in it, if he be awake? And what is Delight but another Name for Pleasure? *At delectatio quid aliud quam alio nomine voluptas est?*

27. The Secretary who transcribed these Papers, being commanded to cast them into the Fire, hid them under a Mat in the Duke's Chamber, and this, as it seemeth, by Agreement (*& composito ut videtur.*)

28. We rose betimes in the Morning, and sometimes before Day, that we might come the sooner to our Inns at Night (*& quidem.*)

29. I determined not to know any thing among you, save Jesus Christ, and him crucified (*& quidem crucifixum.*) *Kai t̃t̃on is-wupw̃m̃evon,* *& eum crucifixum.*)

30. But here will stand up Thucydides; for his Eloquence is by some admir'd; and justly: But this is nothing to the Orator we seek; for it is one thing to unfold a Matter, by way of Narration;

28 *The Rendering of the Particle And.*

ration ; another thing to accuse a Man, or clear him by Arguments : And, in Narrations, one thing to stay the Hearer, another to stir him (*exorietur, &c. id quidem recte.*)

31. He never eats above once a Day, *and that sparingly.* He is temperate in drinking (*& quidem parce.*)

32. Jesus went up into a Mountain, and there he sat with his Disciples. *And the Passover, a Feast of the Jews, was nigh* (*quum quidem instaret.*)

33. Do not rich Men oppress you, *and draw you before the Judgment-Seats ?* (*& iidem vos in jus rapiunt ?*) Καὶ αὐτοὶ ἔλκυσιν ὑμᾶς εἰς κρίσεις ; *& ipsi trahunt vos ad judicia ?* αὐτοὶ, ut & iidem, videtur abundare.

34. *Thucydides*, in the Art of speaking, hath in my Opinion far exceeded all the Historians, for he is so full of Matter, that the Number of his Sentences doth almost reach to the Number of his Words ; *and in his Words he is so apt and so close,* that it is hard to say, whether his Words do more illustrate his Sentences, or his Sentences his Words (*ita porro verbis aptus & pressus.*)

35. If there arise a Matter too hard for thee to judge of, then shalt thou come unto the Priests, the Levites, *and unto the Judge that shall be in those Days,* and enquire ; and they shall shew thee the Sentence of Judgment (*judicemque, qui tum erit.*) *Que pro vel, quo modo Virgilius, Precipitare jubent, Subjectisque urere flammis.*

flammis. Saxum ingens volvunt alii, radiisque rotarum, &c.

36. After these things the Lord appointed other Seventy also, and sent them *two and two* before his Face into every City, and Place, whither he himself would come (*binos.*) ἀνὰ δύο.

37. Would to God you could bear with me a little in my Folly; and indeed bear with me (*Et vero [sed Et] ferte me.*) Ἀλλὰ καὶ ἀνέχεσθε με, *attamen, quæso, me ferte.*

38. And thinkest thou this, O Man, that judgest them which do such things, and doest the same, that thou shalt escape the Judgment of God? (*An vero hoc putas?*) Λογίζῃ δὲ τὸτο, *Existimas autem hoc? Potesne hoc in animum inducere?*

39. We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you (*Et patri, hoc est, scilicet patri.*)

40. No Man that warreth, entangleth himself with the Affairs of this Life; that he may please him who hath chosen him to be a Soldier. And if a Man also strive for Masteries, yet is he not crowned except he strive lawfully (*Jam si quis in agone certat.*) Ἐὰν δὲ καὶ ἀθλῇ τις.

41. Their Sick they tend (*curant*) with great Affection, and omit nothing either as to Physick or Diet, whereby they may restore them to their Health again. And for those who labour under incurable Diseases, they comfort them by sitting by them, by talking with them, and by using all possible means to make them easy (*Quin insanabili morbo laborantes.*)

30 The Rendering of the Particle *And*.

42. Is it not clearer than the Day, that we see and feel within ourselves indelible Characters of Excellence? *And is it not full as clear,* that we experience every moment the Effects of deplorable baseness? (*Sed & nonne peræque clarum est?*)

43. The High Priest *Ananias* commanded them that stood by him to smite *Paul* on the Mouth. Then said *Paul* unto him, God shall smite thee, thou whited Wall. *And fittest thou* to judge me after the Law, and commandest me to be smitten contrary to the Law? (*Ergo tu sedes, &c.*) καὶ σὺ κάθη κρίνων μὲ κατὰ νόμον, καὶ παρανομῶν κελεύεις μὲ τύπτεσθαι;

44. *Peter* fastening his Eyes upon him, with *John*, said, Look on us, *And he gave heed unto them*, expecting to receive something of them (*At ille iis operam dabat. At ille ad eos animum attendit.*) ὁ δὲ ἐπέχεν αὐτοῖς. Vox est bene Græca, quales multæ apud Lucam. *Intentus os tenebat.* Grotius.

45. The Multitude of the City was divided; *and part held with the Jews*, and part with the Apostles (*ita ut partim à, &c. starent.*) καὶ οἱ μὲν ἔσαν σὺν τοῖς Ἰουδαίοις, οἱ δὲ σὺν τοῖς ἀποστόλοις.

46. This is the Love of God, *that we keep his Commandments*: *And his Commandments are not grievous* (*quæ sane ejus præcepta.*) καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι ἔκ εἰσιν. Καὶ [*Et*] *pro relativo*; quasi diceret, *quæ mandata ejus gravia non sunt*, nempe propter opem Divinam.

Nil desperandum, Christo duce & auspice Christo.

Grotius.

The Rendering of the Particle And. 31.

47. If any Man offend not in Word, the same is a perfect Man, and able also to bridle the whole Body (*qui possit etiam*) δυνατός χαλινάγωγεῖν καὶ ὅλον τὸ σῶμα.

48. Feed the Flock of God which is among you, taking the Oversight thereof. And when the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away. (*Ua fiet, ut, &c. accipiat.*)

49. The People which sat in Darkness saw great Light; And to them which sat in the region and shadow of Death (*in regione & umbra*.) Regione & umbra dictum est per ἓν διὰ δυοῖν [*unum per duo*] pro regione umbræ mortis. Grot.

50. When Paul perceived that the one Part were Sadducees, and the other Pharisees, he cried out in the Council, Brethren, I am a Pharisee, the Son of a Pharisee: of the Hope and Resurrection of the Dead I am called in question. (*speratæ resurrectionis mortuorum sum reus*.) περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι: de spe & resurrectione mortuorum ego judicor. Iterum ἓν διὰ δυοῖν. Rectum fuerat, περὶ ἐλπίδος ἀναστάσεως, de spe resurrectionis [*ob-spem de resurrectione*] in iudicium vocor. Grotius.

51. Unto the Woman he said, I will greatly multiply thy sorrow and thy conception; in Sorrow thou shalt bring forth Children (*ærumnas & conceptus tuos*.) Id est, ærumnas ex conceptu, prægnantium scilicet mala. Grotius.

52. Some Men bestow too much Study and Pains upon things obscure and difficult, and those not necessary (*easdemque*.)

53. No-

32 *The Rendering of the Particle Ἀ.*

53. Nothing is more creditable and magnificent, than to condemn Money, if you have it not; *and if you have, to employ it in Bounty and Liberality (si habeas.)*

54. Can any Man be so sottishly arrogant, *as to think there is a Mind and Reason in himself, and that there is none in the Heavens and in the World?* Or to think that those things are moved without Reason and Understanding, which with the utmost Stretch of his Reason and Understanding he is scarce able to comprehend; *(at in se mentem & rationem putet inesse, in cælo mundoque non putet?)*

55. Pompey's Lieutenant came twice into Cæsar's Hands, and was dismissed by him, once at Corfinium, and a second Time in Spain *(iterum.)*

56. Experience shews me that there is nothing like Courtesy and good Nature: *And this appears plainly to all that know me and my Brother (Id adeo.)*

C H A P. XI.

The Rendering of the Particle Ἀ.

I. **I**N the End of the Sabbath, *as it began to dawn* towards the first Day of the Week, came Mary Magdalene, and the other Mary to see the Sepulchre *cum luceſceret.) τῇ ἐν Πρωχύσῃ δεῦρ ἡμέρᾳ. ἡμέρᾳ διαφωχύσῃ, apud Herodotum. Sic τῇ ἐνίμῳ [postera.] Grotius.*

2. If ye had Faith as a Grain of Mustard-Seed, ye might say unto this Sycamine-Tree, Be thou plucked up by the Root, and be thou planted in the Sea; and it should obey you (*Sitantum fidei haberetis, quantum est granum sinapis.*)

3. As we did not think of asking it, so neither did he of telling us, in what Part of the new-found World *Utopia* is situated (*neque nobis in mentem venit querere, neque illi dicere.*)

4. Do as thou wouldst be done unto is a Sentence which all Nations under Heaven are agreed upon. Refer this Sentence to the Love of God, and it extinguisheth all heinous Crimes: Refer it to the Love of thy Neighbour, and all grievous Wrongs it banisheth out of the World (*facito sicut tibi vis fieri.*)

5. As a Mother loveth her only Son, so I loved thee, O my Brother *Jonathan* (*sicut, ita.*)

6. As the Wounds of our Body, so the Inconveniencies of an Army are to be concealed; lest we should increase the Enemy's Hope. (*uti, ita.*)

7. They were constrained to fetch up, as their other Provision, so their Wood and Water from *Cortyra* in Ships of Burden (*sicuti, ita.*)

8. *Cæsar* being, as we shewed before, in his Winter Quarters, Rumours were brought thick to him, that the *Celtæ* were in a Conspiracy against the People of *Rome*, (*ita, uti.*)

9. *Cicero*, in his Book *De legibus*, says, that the Laws ought to govern the Magistrates, as the Magistrates do the People (*ita, uti.*)

34 *The Rendering of the Particle As.*

10. His Raiment became shining, exceeding white as Snow, so as no Fuller upon Earth can whiten them, (*quomodo nullus in orbe Fullo dealbare possit.*) Οἷα γυαφεῖς ἐπὶ τῆς γῆς ὃ δύναται λευκᾶναι. *Qualia fullo non potest super terram candida facere. Quam candida nullus in terris fullo fecerit.* Non dissimile loquendi genus apud Horatium, *animæ quales neque candidiores Terra tulit.* Grot.

11. They were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them Utterance (*prout eis Spiritus fari dabat.*) καθὼς τὸ Πνεῦμα εἰδοὺς αὐτοῖς ἀποφθέγγεσθαι.

12. When they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a Synagogue of the Jews. And Paul, as his Manner was, went in unto them, and three Sabbath-Days together reasoned with them out of the Scriptures (*Paulus autem, more suo.*) Κατὰ δὲ τὸ εἶωθός τῷ Παύλῳ, εἰσῆλθε πρὸς αὐτοὺς. *Hebraismus, pro ὃ δὲ Παῦλος κατὰ τὸ εἶωθός αὐτοῦ εἰσῆλθε, &c.* Grotius.

13. I say, through the Grace given unto me, to every Man that is among you, not to think of himself more highly than he ought to think, but to think soberly, *accordingly as God hath dealt to every Man the Measure of Faith* (*pro fidei modo, quem cuique Deus impertivit,*) ἡ χάρις ὡς ὁ Θεὸς ἐμέρισα μέτρον πίστεως. *Est hic transpositio, ὡς ἡ χάρις [sicut unicuique,] qualia multa apud Paulum.* Grotius.

14. O Jerusalem, Jerusalem, how often would I have gathered thy Children together,

as a Hen gathereth her Chickens under her Wings, and ye would not! What Majesty, and yet what Sweetness and Condescension, is there in these Expressions? (*quomodo.*)

15. Bury me *as* you would do the meanest Christian; nor does it concern me where you lay my Body, which will be to be found at the last Day, as well in one Place as another (*quemadmodum.*)

16. Virtue is self-sufficient, *as* to living well, so also happily; which if it depend on foreign Helps, I do not understand why it either should be thought worthy to be so much extoll'd in Words, or so eagerly courted in Life.

17. You should bear *whatever happens* cheerfully, *as if* you had wished it might happen; for it would have been your Duty to have wished it, could you have known that God design'd it for you (*quicquid acciderit, quasi volueris accidere.*)

18. In Terence, Youths observe one Thing, and Men admire another. Those are pleased with the Purity and Cleanness of his Language; these see there, *as* in a Looking glass, the Life and Manners of Men (*velut.*)

19. I depart, (says Cato) *as* out of an Inn, not as out of a Dwelling-house (*tanquam.*)

20. Every Quarter of the habitable World is a wise Man's Country. It were an Injury and Disparagement to suppose him a Stranger any where. He looks upon all Lands, *as if* he had a Propriety in them; and upon his own *as if* it were in common to all Mankind (*Omnes terras*

36 The Rendering of the Particle *ut*.

tanquam suas videt; & suas tanquam omnium.

21. The wise Man rouses, excites, and arms himself to resist Pain, *as* an Enemy. What is that Armour? Courage, Resolution, and the private Discourse he holds with himself.

22. When the cold North Wind blows, it congeals the Water into Ice, and cloaths it *as* with a Breast-plate. It devours the Mountains, burns the Woods, and consumes the Grass like Fire (*quasi*.)

23. Some were of Opinion that they were forthwith to be received and assisted; others, that they were to be esteemed *as* Rebels, and unworthy of Help (*rebellium loco*.)

24. Such an Eagerness to repair their Dishonour seized the whole Army, that Nobody needed the Command of either Tribune or Centurion; and every one, *even as* a Punishment, imposed upon himself Labours extraordinary (*etiam pœnæ loco*.)

25. The High-Priest and Chief of the Jews desired of Festus, *as* a Favour, that he would send for Paul to Jerusalem, laying wait in the way to kill him (*beneficii loco postulabant*.) ἀντιμενοι χάριν, &c. χάρις hic est beneficium, ut apud Græcos sæpe, ut,

Ἄ χάρις αἰ βραδύνει ἀχάρις χάρις.

Gratia quæ tarda est, ingrata est gratia. Grotius.

26. When

26. When God drew me away from my Father's House, I desired this of my Wife, *as a Kindness*, that she should say I was her Brother (*in beneficii loco.*)

27. It cannot be denied that he was an Enemy in the same Excess, and prosecuted those he looked on as his Enemies with the utmost Rigour and Animosity, and was not easily induced to Reconciliation. And yet there were some Examples of his receding in that Particular (*pro sibi inimicis ducebat.*)

28. Thy Lips, O my Spouse, drop as the Honey-comb, Honey and Milk are under thy Tongue, and the Smell of thy Garments is like the Smell of Lebanon (*Favo manant tua labella.*)

29. The Turks count all Madmen and Fools to be certainly designed for Heaven, and therefore they look upon them as Demi-Gods here on Earth (*pro, instar*) *ἵσα ἡμιθεοῖς.*

Τὸν νῦν ἵσα Ἰδαίων τιτοποῶσι.

Quem nunc suspiciunt Ithacenses Numinis instar.

30. Be as a Father to the Fatherless, and as a Husband to their Mother; so shalt thou be as a Son to the most High, who will love thee more than thy own Mother.

31. Several things are insupportable if they are but indifferent, *as* Poetry, Music, Painting, and public Speeches (*nempe.*)

38 The Rendering of the Particle *As*.

32. Certainly Kings that have able Men of their Nobility, will find their Business slide more easily if they employ them; for the People naturally bend to such Nobles, *as born in some sort to command* (*utpote natos quodammodo.*)

33. It would not be amiss for a Politician to read the Lives of those that have been thought to excel in Civil Wisdom; *as that of Pericles, of Cato, of Demosthenes, and Cicero* (*puta Periclis.*)

34. All living Creatures decline what they think will hurt them, and search after and procure all things necessary for Life, *as Food, as Lurking-Places, as other things of the same Kind* (*ut.*)

35. The most ancient Laws that are known to us, were formerly ascribed to God *as their Author* (*Deo Authori.*)

36. Many other things there be which they have received to hold, *as the washing of Cups, and Pots, brazen Vessels, and of Tables* (*poculorum lotiones*). *subintelligè, scilicet, videlicet.*

37. Tho' I speak with the Tongues of Men and Angels, and have not Charity, *I am become as sounding Brass, or a tinkling Cymbal* (*factus sum æs resonans*) *h. e. velut æs resonans, γέγονα χαλκὸς ἰχθῶν.* *Rusticus expectat dum defluit amnis, h. e. velut, sicut rusticus.* Hor.

38. The Harlot's Heart is Snares and Nets, and her Hands as Bands; whoso pleaseth God shall escape from her, but the Sinner shall be taken by her (*et manus vincula.*)

39. And

39. And thus this Man died, leaving his Death *as an Example* of a noble Courage, and a Memorial of Virtue to all his Country (*exemplum*.)

40. His Neck being stretched forth upon the Block, in an Instant, at one Stroke, is his Head cut off, and *as a mournful Spectacle* shew'd by the Executioner to the sorrowing and weeping People (*luctuosum spectaculum*.)

41. I commend unto you *Phebe* our Sister, that ye receive her in the Lord, *as becometh Saints* (*sicut Sanctos decet*) excipi scilicet ἀξίως καὶ ὡς ἀγίων. Sic sæpe adverbium ἀξίως, digne, regit genitivum quem regeret adjectivum. Grotius.

42. When all moves equally, nothing moves in appearance, *as in a Vessel under Sail*. When all run by Consent into Vice, none appears to do so (*sicuti fit currente navigio*.)

43. *As* this must be done by all who think to enter upon a virtuous and creditable Life, *so*, for aught I know, by no one rather than yourself (*cum, tum*.)

44. Those Men are admir'd, who are thought to go beyond others in Virtue, and to be free *as* from every thing that's base and unbecoming, *so especially* from those Vices which Men do not easily withstand (*cum, tum verò*.)

45. Our Republic is full of Examples of this nature, *as* at other times, *so especially* in the second Punic War (*cum, tum maxime*.)

46. *As they went through the Cities*, they delivered them the Decrees to keep, that were ordained by the Apostles and Elders which

40 *The Rendering of the Particle ὅς,*

were at Jerusalem (*obeundis urbibus*) ὅς διαπο-
ρεύοντο τὰς πόλεις.

47. The one (*Herodotus*) without rub gently
glideth like a still River; the other (*Thucydides*)
runs stronglier, and in matter of War, as it were,
bloweth the Trumpet of War: And these were the
first, in whom (as saith *Theophrastus*) History
rouzed herself, and adventured to speak both
more copiously, and with more Ornament than
in those that went before them (*de bellicis rebus*
canit etiam quodammodo bellicum.)

48. As certain as the Lord, as certain as you
live, so certain it is that I am scarce the distance
of one Pace from Death (*quam certum est.*)

49. Samson broke the Ropes from his Arms
as easly as Threads are broken (*tam facile, quam*
facile.)

50. The Enemies fought as smartly as stout
Men should fight, whose entire Hope of Safety
consisted in Bravery alone (*ita acriter, ut.*)

51. Recall yourself to your innate Mildness,
and as you are a Prince soften your Spirit, and
dispose it to lay aside all Displeasure towards me
a Princess (*Princepsque cum sis.*)

52. This, as you flourish no less in Justice,
Moderation, and Prudence, than in military
Fame and victorious Success, we are confident
you will see done (*quandauidem.*)

53. What? do you judge so many brave
Persons, that in our State laid down their Lives
for the Commonwealth, thought that their
Names would be confined within the same Com-
pass as their Lives? (*qui.*)

54. Of all the Labours of Mens Wit and Industry, I scarce know any that can be more useful to the World than Civil History, if it were written with that Sincerity and Majesty as it ought to be.

55. We request you to give the same Credit to him in all things, which he shall propose or negotiate, as to ourselves, if we were personally present (*atque.*)

56. Words are nothing else but the Images of Things; so that unless they be animated with the Spirit of Reason, to fall in love with them is all one as to fall in love with a Picture (*idem est ac.*)

57. He always as much regarded the Love of his People as his own Authority, and, as *Princes use to do*, made it his chief Care to preserve his Reputation (*quodque Principes solent.*)

58. The next Day comes *Chremes* to me open-mouth'd with a lamentable Story, viz. that he had found out for certain that *Pamphilus* and this Stranger were as Man and Wife. I peremptorily deny it. He as peremptorily affirms it. In short, I take leave of him then, as of one resolved not to give his Daughter (*ut qui se filiam neget daturum.*)

59. My Education has preserved me from grand Disorders, that bring along with them entire Ruin; small Faults I have, and such as one would be inclined to excuse (*qui.*)

60. Surely (*says Plutarch*) I had rather a great deal Men should say there was no such Man at all as *Plutarch*, than that they should say,

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say, that there was one *Plutarch* who would eat his Children as soon as they were born; *as* the Poets speak of *Saturn* (*quod memorant.*)

61. *As* the Cold of Snow in the Time of Harvest, *so* is a faithful Messenger to him that sends him; so much does he refresh the Heart of his Master (*qualis, talis.*)

62. *As* the cold Water to a thirsty Soul, *so* is good News from a far Country (*quod, id.*)

63. *As* an Ascent full of Pebbles is to the Feet of the Aged, *so* is a Wife full of Words to a quiet Man.

64. *As* the Crackling of Thorns under a Pot, *so* is the Laughter of Fools; that is, the Mirth of the wicked Man; it may be loud, but it lasts not.

65. *Cario*, misliking both the one and the other Counsel, said, *that there was as much want of Courage in one Opinion, as too much in the other* (*tantum alteri sententiae deesse virtutis, quantum, &c.*)

66. The Winds, *as fickle as they are*, whirling with a marvellous Swiftnes round the Earth, return at last to the same Quarter from whence they shifted, to fetch the same Compass, and run the same Round they did before (*quamlibet leves.*)

67. Man, *as proud as he is*, derives his Body from nothing Original than the Dust, the very same Dust of which the Beasts are made, into which they, both Man and Beast, must return again at last (*quomodo superbus.*)

68. The

higher

68. The last Boon that the Wife bestow'd on her dead Husband, was a purple Bonnet, such as noble Virgins us'd to wear in that Country (*cujusmodi.*)

69. Who knoweth what is good for Man in this Life, all the Days of his vain Life, which he spendeth *as a Shadow*? (*umbra ritu transigit.*)

70. Sin is like the little Book St. John took out of the Angel's Hand, and eat up, which in his Mouth was *sweet as Honey*, but, as soon as he had eaten it, his Belly was bitter (*qui illi in ore quidem tam dulcis fuit, quam est mel.*)

71. In whom there are the same Humours and the same Inclinations, in these it happens that every one is as much delighted with the other as with himself (*ut aequè quisque, ac.*)

72. He received him honourably, recommended him to all his Friends, and made him many Presents, and commanded his Soldiers to be as obedient to him as to himself (*ut ei perinde ac sibi metipsi obedirent.*)

73. In great Grief it is to no Purpose to administer Comfort, till the Passion be a little over; and then Discourse will be as seasonable as Silence was before (*aquè, atque.*)

74. Whatever he transacts with your Highness, you may assure yourself, we shall esteem full as firm and irrevocable as if ourselves had been present in the Negotiation (*per se, ac.*)

75. Musical Harmony, whether by Instrument or by Voice, is a thing as seasonable in Grief as in Joy; as decent being added unto Actions of greatest Weight and Solemnity, as

being
Our selves
per se

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being used when Men most sequester themselves from Action (*Et aegritudini Et gaudio per æquè opportuna*.)

76. He was esteemed *as* a good Father of a Family *as* a Citizen; for, tho' he was a great money'd Man, no one was less a Buyer or less a Builder (*non minus, quam.*)

77. The covetous Man wants what he has *as much* as what he has not. Many Things are wanting to Luxury, all Things to Covetousness. (*Tam deest.*)

78. The Alban Leader sent an Ambassador before him to tell Tullus, that before they join'd Battle a Parley was convenient, and that, if he would confer with him, he knew very well he should tell him such Things *as* concern'd the Roman State *every whit as much as the Alban* (*quæ nihilo minus ad rem Romanam, quam, &c.*)

79. Those who contend with one another about which should be Chief in the Management of the State, *do just as if* the Ship's Crew should go together by the Ears about who should be Pilot (*similiter faciunt, ut si.*)

80. Marcus Aurelius, the best of Emperors, carried himself towards the People *just as if* Rome had been a Commonwealth still (*non secus ac si.*)

81. It is *as* natural to die, *as* to be born, and to an Infant perhaps the one is as painful as the other (*tam, &c. quam, perinde, &c. atque.*)

82. The *Æthiopians* adore their Kings, *even as if* they were a sort of Gods (*perinde quasi.*)

83. Those

83. Those that do Injury to some that they may be liberal to others, are guilty of the same Injustice as if they should convert what is another's to their own Use (*in eadem sunt injustitia, ut si.*)

84. They did not consider that the Fewness of our Men, and Disadvantage of the Ground had been the Cause of their Victory, but as though they had overcome by Prowess, and no Alteration of Things could possibly happen, they magnified that Day's Victory by Report and Letters throughout the whole World (*perinde ac si.*)

85. Caesar put into their former State again those who in the Beginning of the Civil War had offered themselves to him, if he pleased to make use of their Service in the War, judging it the same thing as if he had made use of it, since they had made a Tender of themselves (*perinde estimans, ac si.*)

86. The Sequani dreaded the Cruelty of Ariovistus absent, as if he were present before their Face (*velut si.*)

87. The Ground sunk, and an Hill with a huge bellowing Noise, as if it had risen out of a long Sleep, raised itself up (*tanquam si.*)

88. As for the Treaty, it was made in the King my Husband's Life-time, whom I was to obey in all Things, as in Duty I ought, (*pro eo ac debui.*)

89. They reproach'd Drake, as if thro' his Cowardice they had fail'd of their expected Victory, in regard he follow'd not with the Fleet, as he had promised (*juxta ac.*)

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90. As some spake of the Temple, how it was adorned with goodly Stones and Gifts, he said, *As for these things which ye behold, the Days will come, in the which there shall not be left one Stone upon another, that shall not be thrown down* (*Hæc quæ videtis.*) ὅτι ταῦτα ἂν σινοῦνται. *Id est, ταῦτα ἂν σινοῦνται, horum quæ videtis, ut sæpe in his libris.* Sed & Latini ita loquuntur: ut,

Urbem quam statuo, vestra est.

Item, quod proprius accedit, apud Plautum:

Hos quos videtis stare hic captivos duos,

Illi qui astant, ii astant ambo, non sedent.

Grotius.

91. *As for the Sense of Death, in the Instant of the Soul's leaving the Body, I believe we feel no more than when we are born; because Nature, before it comes to this Point, lays asleep and stupifies all the sensible Parts* (*Quod attinet ad.*)

92. *As for that Money, it was lent to no other Intent, than to satisfy the German Soldiers that mutinied for their Pay* (*Quod ad illam pecuniam.*)

93. I am afraid, lest he should be too remiss and careless *as to the Business of Money* (*ab re.*)

94. We are miserably unprovided, both *as to Soldiers and Money* (*cum à, tum à.*)

95. *As to the Matter itself, use your own Judgment, for I am not at all against it; but*
doubt-

doubtless by reading my Writings you will render your Latin Tongue more copious (*de.*)

96. The Senate decreed, that whosoever should have the Province of *Gaul*, should, as far as he could do it with the Convenience of the Republic, defend the *Aedui*, and the rest of the Friends of the People of *Rome* (*quod commode Reipublicae facere posset.*)

97. They are so naked as to Friends and Reputation, that I cannot believe they will be chosen Consuls; but no one thinks so besides myself (*ab.*)

98. 'Tis not agreeable, that he, who has shewn himself invincible as to Labour, should be master'd by Pleasure (*invictus à.*)

99. As for that which some pretend, that, because they do not see God, therefore they cannot believe there is one; this is unworthy of a Man (*Quod obtundunt.*)

100. She neglected not Music, as far as might become a Princess, being able to sing sweetly, and play handsomely on the Lute (*quantum.*)

101. All Men were prohibited upon the Penalty of Censure so much as to speak of a Parliament (*vel.*)

102. Though here and there I have found a truly honest Man, among those Multitudes that attend upon me in my Court, yet I cannot say that among all my Acquaintance of the other Sex (and I have a great many) I have met with so much as one, that is what a Woman should be; modest, plain-hearted, humble, sincerely virtuous,

Handwritten signature

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tuons, without Guile, Hypocrisy, and Dissimulation (*vel unam, dignam nomine femine, scilicet, &c.*)

103. What the French King imparted to me I ingenuously imparted to you, and asked your Advice in it; *but I have not heard so much as a word from you* (*sed à te ne verbum quidem.*)

104. The Tide returning so overwhelm'd the Chariots and Cavalry of all Pharaoh's Army, that *not so much as one* escaped (*nec unus.*)

105. Fortitude will present itself to you, and oblige you to take such Courage as to *contemn* and count as inconsiderable all the Chances of human Life (*ut contemnas.*)

106. Who is such a Stranger (*tam hospes*) in the Writings of the Ancients, as to be ignorant that the Grecians and Latins call all things *adamantine* that are very hard and firm (*cui lae-
ceat.*)

107. No Man thinks himself oblig'd to make so much haste, though in the handling but of any ordinary Subject, as *not* to use some Introduction at least, according as the Nature of his Subject requires (*quin.*)

108. He has no regard to Persons against the Poor, so as *not* to hear the Prayers of him to whom Wrong is done (*quin.*)

109. I am not so senseless, as *not* to see the Dangers that are before me; nor so indiscreet, as to sharpen a Sword to cut my own Throat; nor so supinely careless, as *not* to provide for the Safety my own Life (*ut non.*)

110. To

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110. To be sure there is some Physick for Souls; nor has Nature been so much an Enemy to Mankind, *as to have provided* so many Means of Recovery for Bodies, and none for Souls (*ut invenerit.*)

111. The Soul hath not that Power *as* to see itself; but the Soul, as the Eye though it see not itself, beholds other things (*ut.*)

112. ———— With what Ease,
Endued with regal Virtues as thou art,
Appearing, and beginning noble Deeds,
Might'st thou expel this Monster from his
Throne,

Now made a Styce, and in his Place ascending
A Victor, People free from servile Yoke?

And with my Help thou may'st ———— (*regiis
ut es præditus virtutibus.*) An elegant Use of the
Particle.

113. ———— Judge not what is best
By Pleasure, tho' to Nature seeming meet;
Created *as* thou art to nobler End,
Holy and pure, Conformity divine.

114. Take away the Hopes of Immortality,
and who would be so senseless *as to live* in perpetual
Toil and Hazard? (*qui viveret.*)

115. Who is so senseless *as to be moved with*
the three-headed Mastiff, the howling River,
the ferrying over *Acberon*, and the Inexorable-
ness of *Minos* and *Radamanthus*? (*quem move-
ant.*)

116. Bestow upon these Books *as much time*
as you shall be able; now you will be able to

E

bestow

50 *The Rendering of the Particle Qu.*

bestow as much as you please (*temporis quantum poteris.*)

117. *If he has heaped up as much Silver as there is Earth*, what he has prepared the Just shall enjoy, and the Innocent shall divide his Riches (*Si argenti congesserit quanta humus est.*)

118. They came with their Cattle and Tents, the Number of which *was as great as is that of Locusts*, and with an infinite Multitude of Men and Camels went over the Land and wasted it (*tantus erat, quantus est locustarum numerus.*)

119. Upon his Trial, he was acquitted as to his Life, but fined a Sum of Money: The Penalty was set at fifty Talents; *which was as much as was expended in equipping the Fleet*. Because he was not able to pay the Sum, he was thrown into Prison, and there ended his Days (*quantus in classem sumptus factus erat.*)

120. *Xerxes invaded Europe*, both by Sea and Land, *with such mighty Forces, as no one either before or since has had*: For his Fleet was twelve hundred Men of War, attended by two thousand Victualling Ships; and his Land Forces seven hundred thousand Foot, and four hundred thousand Horse (*cum tantis Europam copiis, quantas neque ante neque postea habuit quisquam.*)

121. He bestowed as much of his Time upon his Family Affairs, as became a careful Master of a Family, and allowed all the rest of his Time, either to Learning, or the Business of the *Athenian Commonwealth* (*quantum.*)

122. The

122. The *Greeks*, after the winning of *Troy*, exercised their Cruelty upon the rest of the *Trojans*; but upon *Aeneas* and *Antenor*, as well in regard of their old Acquaintance by the Law of Hospitality, as because they had been ever Promoters of Peace, and of the Rendering back *Helena*, they forbore to use any martial Right (*Et, Et quia.*)

123. He loved him as much as if he had been his own Son, and trained him up in those Principles of Virtue and Knowledge, that might most probably render him great and happy (*ita uti si.*)

124. *Theophrastus* no where says directly, that a Man upon the Wheel cannot be happy, but what he says amounts to as much (*tantumdem valet.*)

125. They think none of the Pleasures belonging to the Body are to be valued, but as they are necessary (*nisi quatenus exigit necessitas.*)

126. He ordered them to gather on the sixth Day twice as much as they used to do on the other Days (*duplo amplius, quam, quantum.*)

127. How much Good soever you do a wicked Man, you shall receive twice as much Evil for it (*bis tantum.*)

128. The *French* brought into the Field an hundred thousand Men; the *Spaniards* as many (*alterum tantum.*)

129. Our Request is, that Care be taken of his Safety and Honour, as long as he resides a publick Minister with your Majesty (*quoad.*)

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130. *Tiberius Gracchus, the Son of Publius, will be praised as long as there shall remain any Memorial of the Roman Achievements (tamdiu laudabitur, dum.)*

131. *As soon as Hortus fell, immediately the Roman Army gives Ground, and flies routed to the old Gate of Palatium (Ut.)*

132. *As soon as Antony returned into Italy, every Man thought Atticus was in great Danger by reason of his intimate Familiarity with Cicero and Brutus.*

133. *The People hisses me, but I applaud myself at home, as soon as I survey my Money in my Coffers.*

134. *We are confident, that, as soon as your Majesty shall be rightly informed of the whole Matter, you will not only disapprove of these Oppressions of your Ministers, but give Command that they be called to an Account (simul atque.)*

135. *The People of Sulmo, as soon as they saw our Standards, opened their Gates, and came out to meet and welcome Antony (simul at.)*

136. *As soon as he entered the Senate, he fell foul upon Cicero (simul.)*

137. *As soon as he understood so dreadful a Storm hung over his Head, he fled to France (statim atque.)*

138. *As soon as we were informed of the Condition of your Affairs, we advised with some sincere and honest Persons, about sending to your Assistance such Succour as the present*

Posture of our Affairs would permit (*Ut primum.*)

139. He himself, *as soon as* there began to be plenty of Forage, came to the Army, (*quum primum.*)

140. Whereas 'twas my former Custom to appear much abroad, and in the Eye of my Citizens; I now hide myself from them, *as much as I can*, and am often alone (*quantum licet.*)

141. I will lay down the Original and Progress of the Conspiracy, *as briefly as I can*, out of the voluntary Confessions of the Conspirators themselves (*quam potero paucissimis.*)

142. A valiant and wise Man never so much as groans, unless it be in straining to put forth greater Strength, as Runners for a Prize *shout as loud as ever they can* in the Race. Wrestlers do the same Thing whilst they are in the Exercise (*exclamant quam maxime possunt.*)

143. *Joseph* orders his Steward to fill their Sacks with Corn, *as full as possibly they could hold*, and to put each Man's Piece of Money in the Mouth of his Sack (*quantum possent capere plurimum.*)

144. He that's running a Race, ought to strive, and endeavour, *as much as he is able*, to get before his Antagonist; but he ought by no means to trip him up, or thrust him aside with his Hand (*quam maxime possit.*)

145. If Necessity at any time drives us to those things which we have not a Talent for, we ought to use all manner of Care and Dili-

54 *The Rendering of the Particle As.*

gence to do them, though not decently, yet *as little indecently as may be* (*quam minimum indecorè.*)

146. He had scarce marched a Mile against the Town, when Letters came that he should absolutely desist from War, and *as honourably as he could* make a Peace (*quam posset honorificè.*)

147. Having borrowed *as much Money as possibly they could*, as though they intended to make Satisfaction, and restore the Soldiers Pay which they had kept back; they went over to Pompey with those that were privy to their Design (*quam maximas potuerunt pecunias.*)

148. Caesar having placed Garrisons upon the Mountains, and cut off all Passages to Iberus, incamps *as near as possibly he can* to the Enemy's Camp (*quam proxime potest.*)

149. If it please God that I enter into another Course of Life, I promise to take such a Husband, *as near as may be*, as will have as great a Care of the Commonwealth as myself (*quoad ejus fieri possit.*)

150. Let us imagine a Person to be afflicted with *as great* Agonies and Tortures both of Mind and Body, *as can possibly be incident to a Man*: Can any thing be devised more miserable than such a Creature (*tantis, &c. quanti in hominem maximi cadere possunt?*)

151. Another Sort of Slaves they have, when some poor Drudge of a neighbouring Country offers of his free Will to come and serve among them. These they treat *handsomely* (*honestè;*) and, except that they impose somewhat more Labour

bour upon them, as thereto accustomed (*nisi quod laboris, utpote consuetis, imponitur plusculum*) they do not use them with much less Tenderness than their own Citizens. If any such be disposed to leave them, which falls out but seldom, as they do not force them to stay, so they do not send them away empty-handed (*volentem discedere neque retinent invitum, neque inanem dimittunt.*)

152. He was totally ignorant of the true Constitution of the Church of England, and the State and Interest of the Clergy; as sufficiently appeared throughout the whole Course of his Life afterward (*id quod.*)

153. Men fear Death, as Children fear to be in the Dark. And as that natural Fear in Children is increased with Tales, so is the other (*Quemadmodum autem.*)

154. The Meditation of Death, as Death is the Wages of Sin, and Passage to another World, is holy and religious: But the Fear of it, as a Tribute due unto Nature, is weak (*prout.*)

155. Envy is the vilest of Affections, and the most deprav'd: For which Cause it is the proper Attribute of the Devil, who is call'd the envious Man that soweth Tares amongst the Wheat by Night: As it always comes to pass, that Envy worketh subtly, and in the Dark, and to the Prejudice of good Things, such as is the Wheat (*Quemadmodum etiam semper usu venit.*)

156. He was received with as great Civility as he could hope for, and there were no Demon-

56 The Rendering of the Particle Any.

strations of Honour and Affection which the Queen did not shew him to the full (*humanitate quam sperare poterat maxima.*)

157. When *Cæsar* had News of this, that they intended to pass through our Province, he hastens from the City, and, *by as great Marches as possibly he can*, posts into further Gaul and arrives at Geneva (*quam maximis itineribus potest.*)

158. The King, on the other side, that he might not be taken unprovided, prepares, with singular Diligence, *as strong a Fleet as he could*, and all Things necessary for War (*classem quantum posset maximam.*)

159. These things *Asranus* delivers *as submissively as possibly he can* (*quam potest demississime.*)

C H A P. XII.

The Rendering of the Particle Any.

1. **I** Have done nothing to my dearest Sister which I would not have done unto myself: God forgive them, *if any there be*, that sow Dissensions betwixt us (*si qui sunt.*)

2. He demanded for Hostages the Children of every one of the best Quality, and put them to all manner of Torture, *if any thing* was not done at his Beck and Pleasure (*si quares.*)

3. *Cæsar* thought it a Matter of great Consequence, to get to be Master of the Town as soon

The Rendering of the Particle Any. 57

as might be, *lest any* Change of Mind might be wrought, either by Largeſſes or falſe Reports (*ne qua.*)

4. The next Day *Moses* ſpeaks to the People, ſhews them the Greatneſs of the Impiety they had committed, and tells them that he will go up to the Lord, to ſee *if by any means* he may obtain Pardon of their Sin (*ſi qua.*)

5. He ſhall give his Angels Charge concerning thee, and in their Hands they ſhall bear thee, *leſt at any time* thou daſh thy Foot againſt a Stone (*ne quando.*) μήποτε.

6. Senſual Pleaſure becomes not the Excellence of Man, and ought to be ſcorned and rejected. But, *if there by any one that* ſets any Value upon Pleaſure, he ought carefully to obſerve a Mean in the Enjoyment of it (*ſin quiſpiam.*)

7. There died this Year no Man of *any great Note in England*; but in Scotland, the moſt noble *James Hamilton* (*nobilioris notæ.*)

8. Some Plants are low, and cannot advance themſelves *to any Height* from the Earth (*altius.*)

9. *What Ships any where* by Error or Tempeſt fell off their Courſe, they uſed to plunder like Pirates (*quæ ubique naves.*)

10. The Ancients ſo much honour'd *Hercules*, that, to make him appear the more illuſtrious, they were wont, as *Tacitus* obſerves, to report of him *whatſoever* magnificent thing they *any way* heard of (*quicquid ubique, &c.*)

11. Have

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11. Have I taken away an Ox or an Ass from any one? Have I defrauded or oppressed any one? From whom have I received a Bribe to connive at his Crime? (*Eccui*.)

12. If there were taken out of Mens Minds vain Opinions, flattering Hopes, false Estimations of Things, Imaginations at Pleasure, and the like; does any Man doubt, but that the Minds of abundance of People would be left Poor shrunken things full of Melancholy and Indisposition, and unpleasing to themselves (*ecquis dubitat?*)

13. Caesar sends Letters and Messengers to the Tulingi, not to succour them with Corn, nor any thing else: If they did succour them, that he would make the same account of them as of the Helvetians (*neve alia re.*)

14. Some were of Opinion, that for the establishing of the Catholick Religion any thing was to be adventured on, any thing to be omitted, right or wrong (*nihil non.*)

15. This Year died the Earl of Southampton, a Man devoted to the Romish Religion, as any (*siquis alius.*)

16. God warn'd Laban in a Dream not to offend Jacob in any the least thing (*ulla minima re.*)

17. Let them which among you are able, go down with me, and accuse this Man, if there be any Crime in him (*Si quid in eo criminis est.*) εἰ το ἐστὶν ἐν τῷ ἀνδρὶ τῷτο, *si quid est in hoc viro*, nempe quod accusare velint. Sic latine dicimus, *si quid habes.* Grotius.

18. I fear

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18. *I fear lest by any means, as the Serpent beguiled Eve thro' his Subtlety, so your Minds should be corrupted from the Simplicity that is in Christ (Vereor ne forte.)* φοβῶμαι μήπως.

C H A P. XIII.

The Rendering of the Particle At.

1. **A** *T Dice to throw Venus's Cast sometimes may be Chance; but, if a Man throw the same an hundred times, there will be no one but will say that this proceeds from some Art (In alea.)*

2. Thou shalt have Joy and Gladness, and many shall rejoice *at his Birth (ex ejus nativitate.)*
ἐπὶ τῇ γεννήσει αὐτοῦ χαρήσονται.

3. *At the point of Death*, openly professing (as he had done before) the Protestant Religion, he confuted the Malice of those who had falsely defamed him for a Papist (*In mortis articulo.*)

4. A certain Centurion's Servant, whom his Master very much valued, was sick, and *at the point of Death (jam jamq; moriturus videbatur.)*
ἡμελλή τελευτᾶν,

5. He was taken up before he was aware, *at the very Moment* when he was ready for his Journey, to *France (in ipso temporis articulo.)*

6. Whilst Peace was concluding with them, another War broke out much nearer, and *almost at their very gates (in ipsis prope portis.)*

7. *Abraham*

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7. *Abraham at the Birth of his Son Ishmael was in the fourscore and sixth Year of his Age (in nativitate.)*

8. I heard him boast *at the Funeral of his Mother, whom he buried at Ninety Years of Age, himself being Sixty-seven, that he never had any occasion to be reconciled to her, and that he never was at difference with his Sister, who was almost of the same Age with himself.*

9. *Socrates, at a Show, when a great Quantity of Gold and Silver was carrying by, said, How many Things are there that I do not lack?*

10. It by chance so fell out that the *Potitii* were ready *at the time*, and had the Entrails set before them, which being eaten up, the *Pinarrii* came to the rest of the good Cheer. Hereupon it became a Rule, and held as long as the Race of the *Pinarrii* continu'd, that they should not feed on the Entrails of the Sacrifices (*ad tempus præsto essent.*)

11. I'll endeavour to get the Money of him from whom I intended *at first (a primo) b. e. a principio.*

12. To feel out a Man's Disposition, to the end to know how to work him, wind him and turn him about *at pleasure*, is not the Part of an ingenuous Nature, but rather of a Heart double and cloven (*Ad libitum. pro arbitrio.*)

13. When *Vibullius* was dead, the Chief Command came to no Man, but every one separately managed his own Fleet. *at his own pleasure (ad arbitrium suum.)*

14. The

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14. The Sustainance Nature requires is always ready, and any where to be had; *what is sufficient is at Hand*, as Seneca observes (*ad manum est quod sat est.*)

15. *At the Season* he sent to the Husbandmen a Servant, that he might receive from them of the Fruit of the Vineyard (*Suo tempore.*) τῷ καιρῷ, sc. τῶν καρπῶν, ut addit Matthæus. Grotius.

16. Such of the Enemy's Soldiers as were come into the Camp *at the time* of Treaty, Caesar orders to be very carefully inquir'd after, and sent back (*per tempus.*)

17. A while after comes the Bread, which the Guests may chip *at leisure*, whilst the Porridge are boiling, for there they sit waiting, perhaps some half an Hour (*per otium.*)

18. Upon these Vestal Virgins *he settled a Stipend at the Publick Charge*, and by perpetual Virginity, and other Ceremonies, made them venerable and sacred (*stipendium de publico statuit.*)

19. What was the matter with you to sit fighting and thinking *at Supper*? Pray ye, let's have no more Questions, for the Thing does not at all concern you (*inter.*)

20. He stood mute *at the Bar*, but at the Gallows, to excuse the rest, confessed himself the principal Author and Persuader of the Business (*pro tribunali.*)

21. Those that were *at the Door* the Angels struck with such a Blindness, from the least

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least to the greatest, that they in vain ended your'd to find the Entrance to the House (*pro.*)

22. He sends an Edict before to signify *at* what Day he would have the Magistrates and principal Men of all the States appear before him at *Corduba*, upon Publication of which Edict all over the Province, there was no State but sent Part of their Senate to *Corduba* at that time, and no *Roman* Citizen of any Note but met *at* the Day (*ad.*)

23. *At* the Blast of thy Nostrils the Waters were gather'd together, the Waves flood as an Heap, and the Floods were congeal'd in the Heart of the Sea.

24. They fell down *at* the Foot of the Altar, and besought the Lord to be merciful to them, and to be an Enemy to their Enemies, and an Adversary to their Adversaries (*ad.*)

25. *Hannibal's* three Victories *at Trebia*, *at Thrasymene*, and *at Cannæ*, are to me at least preferable to all the Exploits of *Alexander*. For why? The one conquer'd *Romans*, the other *Asiatics* (*ad.*)

26. *Lucian* says, that *at Hierapolis in Syria* there was extant a most ancient History, both of *Noah's Ark*, and those that were saved by it, both Men and Beasts (*apud Hierapolin Syria.*)

27. Upon a Discourse started at Supper at *Lepidus's House*, about what Death was the best, *Cæsar* was for a sudden unexpected one. And there is no doubt but the Expectation of
Death

Death is more painful than the thing itself (*Sermone nato super cenam apud Lepidum.*)

28. He drove out the Man, and placed at the East-side of the Garden Cherubims, and a flaming Sword to guard the Way to the Tree of Life (*ab.*)

29. The Gauls, when they saw from the Town Caesar's Men building a Vine, at first laugh'd at it, and with taunting Words ask'd to what purpose so great an Engine was rais'd at so great a Distance (*ab tanto spatio.*)

30. Having routed the Wing of the Fidenates, he returns to the Veientians. They neither sustained the Brunt: But the River, being behind them at their Backs, hindered them from flying (*objectum a tergo.*)

31. At last Ancus, bending his whole Power against them, first gave them an Overthrow in a set Battle; and so having got a vast Booty, returned to Rome (*ad ultimum.*)

32. Being at length wholly, or in great part eas'd of the Toil of Pleading and State Affairs, I have turn'd my Thoughts to Philosophy (*aliquando.*)

33. Once at last, says Torquatus, we have caught you at leisure; now then I must hear why you dissent from Epicurus's Doctrine (*aliquando nacti sumus.*)

34. There is naturally in the Souls of all Men something soft, abject, mean, emasculate, languid, and feeble; were there nothing else, nothing would be more deform'd than Man; but Reason, the

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the Lady and Empress of all things, *is at hand to help* (*præsto est.*)

35. He shews how much it imports the Republic, and common Safety, that the Enemy's Forces be kept asunder, that they may not be forced to encounter so great a Multitude *at once* (*uno tempore.*)

36. Turnus, King of the Rutilians, to whom Lavinia, before Æneas's Arrival, had been promised in Marriage, taking it to Heart that a Stranger was preferr'd before him, made War upon Æneas and Latinus *at once* (*simul Ænea Latinoque, &c.*)

37. He was a Man of very morose Manners, and a very sowre Aspect; which, *at that time*, was called Gravity (*eâ tempestate.*)

38. He was born of honest Parents, who were well able to provide for his Education in the Schools of Learning, from whence they sent him to St. John's College in Oxford, the worst endow'd *at that time*, of any in that famous University (*tunc temporis.*)

39. Not only the Murther of this Tyrant, whom the City oppress'd with Arms was forc'd to bear, *and which obeys him at this very time, tho' taken out of the World*; but the like untimely Ends of other Tyrants, who have generally been attended by the same ill Fate, is a plain Proof of what Power a general Hatred is to ruin the most absolute Authority (*paret quæ cum maxime mortuo*) Senec. de Benefic. iii.

3. *Nemo nostrum novit id tempus, quod cum maxime transit, ad præterita rei animum retorquent*

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quent. Cic. de harusp. responsis : *Antiqua negligimus, etiamne ea negligemus quæ sunt cum maxime?* Sometimes *nunc* is added as synonymous.

40. C. My Father's gone into the Country say you? S. Long ago. C. Prithee tell me true. S. He is at his Grange. He's doing, I believe, some Country-Work at this very time, (*nunc cum maxime.*)

41. Use revives the obsoletest Words, and banishes those that are most in Vogue; the Law and Rule of speaking is at the disposal of Use (*penes.*)

42. Very early in the Morning, the first Day of the Week, they came unto the Sepulchre, at the rising of the Sun, (*orto jam sole.*) ἀνατείλαντι τῇ ἡλίου. Aoristus hic non exactum tempus significat, sed adhuc durans. Grotius.

43. Word was falsely brought that *Cæsar* was coming, and that his Cavalry was just at hand (*jam jamque adesse.*)

C H A P X I V.

The Rendering of the Particle Because.

1. **I**T was no Scandal to *Cimon* to live in Matrimony with his Sister, because his Countrymen used the same Practice. But this is reckon'd irreligious with us (*quippe cum.*)

2. When we had launch'd from thence, we sail'd under *Cyprus*, because the Winds were contrary

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trary (*propterea quod essent.*) διὰ τὸ τὸς ἀνέμους εἶναι ἐναντίους.

3. On the thirteenth of January nothing was determin'd in the Senate, *because* the greatest Part of that Day was spent in Controversies between *Lentulus* the Consul, and *Caninius*, Tribune of the People (*propterea quod.*)

4. He was exceedingly belov'd in the Court, *because* he never desired to get that for himself which others labour'd for, but was still ready to promote the Pretences of worthy Men (*propterea quia.*)

5. Why do we fear any Man? *Because* he may do us some Prejudice, or some way obstruct our Advantage (*Quia enim.*)

6. After these things, *Paul* departed from *Athens*, and came to *Corinth*, and found a certain Jew named *Aquila*, born in *Pontus*, lately come from *Italy*, with his Wife *Priscilla*, (*because that Claudius had commanded all Jews to depart from Rome (and came unto them) eò quod præcepisset Claudius, &c.*) διὰ τὸ διατεταχέναι Κλαύδιον, &c.

7. Behold, thou shalt be dumb, and not able to speak, unto the Day that these things shall be perform'd, *because thou believedst not my Words*, which shall be fulfilled in their Season (*eò quod dictis meis non credideris*) ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου.

8. I hated all my Labour which I had taken under the Sun, *because I should leave it unto the Man that shall come after me.* And who know-

eth

The Rendering of the Particle Before. 67

eth whether he shall be a wise Man or a Fool? Yet shall he have Rule over all my Labour, wherein I have labour'd, and wherein I have shew'd myself wise under the Sun (*omnia quæ sub sole elaboravi, quæ sim successori meo relictaurus.*) A Reason is often included in a Relative with a Subjunctive Verb.

9. It shall not be well with the Wicked, neither shall he prolong his Days, which are as a Shadow; *because he feareth not before God* (*quia Deum non revereatur.*)

10. I have Compassion on the Multitude, *because they have now been with me three Days, and have nothing to eat* (*siquidem jam me comitantur*) Ἦδὴ ἡμέρας τρεῖς προσμένονσι μοι.

11. When Paul had gather'd a Bundle of Sticks, and laid them on the Fire, there came out a Viper *because of the Heat, and fasten'd on his Hand* (*propter calorem.*) ἀπὸ τῆς θερμότητος (ut in Manuscripto est) ἀ καλορε. Sic ἀπὸ τῆς ὕλης, ἀπὸ τῆς λύτης, ἀ veneno, ἀ mænore, in causæ significatu sæpe apud Græcos.

C H A P. XV.

The Rendering of the Particle Before.

1. **T**HE Mayor of the City, for refusing to receive in an *English* Garrison, he commands to be hang'd *before* his own Door, and puts a Garrison into the Town (*pro.*)

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2. They pitched their Camp *before Bethsura*, and assaulted it for many Days, and made Engines, which the People of *Bethsura* rallying out burnt, and fought bravely (*ad.*)

3. He desired the Standers-by to admonish his Son, who was then scarce ten Years old, to have always *before his Eyes* the six and thirtieth Year of his Age, as the uttermost Term of his Life, which neither he nor his Father had pass'd (*sibi ob oculos.*)

4. The Shepherds, stirred up with hopes of Liberty, were earnest to approve their Service *before the Eyes of their Masters* (*sub.*)

5. Their Progeny is establish'd *before their own Faces*, and their Posterity in their own Sight (*coram apud ipsos.*)

6. About the Chariot of *Darius* there lay many noble Captains, that died gloriously *before the Eyes of their King* (*in oculis.*)

7. When *Herod's* Birth-Day was kept, the Daughter of *Herodias* danced *before them*, and pleased *Herod* (*in medio*) ἐν τῷ μέσῳ.

8. I do not remember that I was miserable *before* I was born. If you have a better Memory, I would fain know whether you remember any such thing of yourself (*antequam, priusquam.*)

9. *He that afflicts himself before he needs*, is sure to be afflicted more than he needs. Beasts are secure from such Wretchedness and Folly (*Qui ante dolet quam necesse est.*)

10. It has ever been the Custom of Hereticks, to persuade *before they teach*, to creep up-
on

The Rendering of the Particle Before. 69

on the Affections of Men, and get footing there, before ever they would adventure the Entertainment of their false Doctrines (*prius persuadere quam docere.*)

11. Some Days before, Pompey had said in Council, that *Cæsar's Army* would be routed, before the Troops join'd Battle (*prius quam concurrerent acies.*)

12. The Fidenates, struck with a manifold Dread, almost before Romulus, and the Cavalry that went with him, could turn about their Horses, betake themselves to flight (*prius penè quam.*)

13. A Christian that intends to live with the *Turks*, must open his Purse-strings as soon as he enters their Borders, and not shut them again before he go out of their Country (*nec prius, quam.*)

14. The Day before the Ambassadors were to take leave, and return to the *Tarquins*, they happened to sup with the *Vitellii* (*pridie quam.*)

15. Then Jesus, six days before the Passover, came to *Bethany*, where *Lazarus* was which had been dead, whom he raised from the dead (*ante sex dies Paschæ.*) πρὸ ἕξ ἡμερῶν τῆ πάσχα. Omnino eadem est locutio quæ reperitur in Græco, *Amos i. 1.* πρὸ δύο ἐτῶν τῆ σεισμῆ, ante duos annos terræ-motus, id est, duobus annis ante terræ-motum. Sic. 2 *Corinth. xii. 2.* πρὸ ἐτῶν δεκατεσσάρων, ante annos quatuordecim, id est, annis quatuordecim ante hunc diem. Grotius.

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16. I was brought forth (says Wisdom) *before* there were Deepes, *before* there were Springs big with Water (*quum non.*)

17. *Before* he had done speaking, Rebecca came out with her Pitcher upon her Shoulder: She went down to the Well, and, having fill'd her Pitcher, came up again (*nandum loqui desierat, quum.*)

18. Lucumo surviv'd his Father, and became Heir of all his Estate: *Aruns dies before his Father* (*prior quam pater moritur.*)

19. This Discipline we by degrees slacken'd a good while *before*, but after the Victory of Sylla we quite lost it (*jam antea.*)

20. One of the Slaves, who *had some time before perceiv'd* that that Business was carrying on, over-heard their Discourse, as they were conferring in private (*jam antea senserat.*)

21. From thence he held on his Course to the Cape of Good Hope, which the English Mariners, *who had never seen it before*, commended for the fairest Promontory they ever saw (*qui tum primum conspexerant.*)

22. Long *before* Constantine's time the Generality of Christians had lost much of the Primitive Sanctity and Integrity, both of their Doctrine and Manners (*ante Constantinum.*)

23. Poetry came late among the Romans; for, about three hundred and ten Years after the Building of Rome, Livy put out the first Play, in the Consulship of C. Claudius and M. Tuditanus, the Year *before* Ennius was born, who

The Rendering of the Particle Being. 71

who was elder than *Plautus* and *Nævius* (*ante natum Ennium.*)

24. *'Twill not be long before you will have forgotten all the World, nor before all the World will have forgotten thee* (*propè adest, cum.*)

C H A P. XVI.

The Rendering of the Particle Being.

1. **T**HE *Æduans*, not being able to defend themselves and theirs from the *Helvetians*, send Ambassadors to *Cæsar* to beg Aid (*quum non possent.*)

2. He was noted for the wisest Person that had ever been ; *there being* no sort of Knowledge wherewith his Mind was not stored in great abundance (*cum esset.*)

3. Music lays us asleep, when we would go to Rest ; recreates our Spirits, when we are tir'd with Business ; banishes Melancholy, when we are oppress'd with Sorrow ; and augments our Pleasure, when we would be merry ; *being* no less fit to wait upon Feasts, than they that attend at the Table (*cum sit.*)

4. *Saul* talked with *Jonathan* his Son, and all his Servants, about killing of *David*. But *Jonathan*, being fond of *David*, discover'd the Matter to him (*qui esset.*)

5. He was as much valu'd, and esteem'd, by the whole Party, as any Man ; and he de-

72 The Rendering of the Particle Being.

serv'd it, being of more accomplish'd Parts than any of 'em (*quippe qui esset.*)

6. Remember them that are in Bonds, as bound with them; and them which suffer Adversity, as being yourselves also in the Body (*ut qui filis ipsi quoque in corpore*) ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

7. You must know yourself before you can mend yourself; *the first Step to Health is the being sensible* that you need a Cure (*initium sanitatis sentire,*) &c.

8. We, for our parts, are of yesterday, and know nothing, our Days upon Earth being a Shadow (*quippe quum sit.*)

9. A Fear of the Gods sitting perpetually over them, as being persuaded that a heavenly Power was present at the Management of human Affairs, had tinctur'd all their Minds with such Piety, that Faith and Oath govern'd the City (*quam persuasum esset.*)

10. This we most earnestly request of you, as being a Thing so agreeable to Equity, that we think we cannot demand a more equitable one (*utpote rem.*)

11. I hate Life, so displeasing to me are the things that are done under the Sun, all being vain and vexatious to the Spirit (*utpote cum sint omnia.*)

12. I have entrusted to his Fidelity certain other Matters to be communicated to your Eminency. In reference to which Affairs, I intreat your Eminency to give him intire Credit, as being a Person in whom I have re-

pos'd a more than ordinary Confidence (*utpote in quo.*)

13. We desire Your Majesty to credit him in all things which he shall impart to Your Majesty in our Name, *as being a Person* in whose Fidelity and Prudence we very much confide (*cum is sit.*)

14. They give their Horses but little Hay, and no great Quantity of Barley. For they delight in lean Horses, *as being* fitter for Racing and any Drudgery (*ut.*)

15. You seem to me to be of the Opinion of *Epicbarmus*, an acute Man, and not without Wit, *as being a Sicilian.*

16. All the Males of the Priests shall eat thereof, *as being a thing* most holy (*ut quod sit.*)

17. These things, *as being Matters of great Importance*, are put off to another time, to be exactly and warily considered of (*utique [ut] magni momenti.*)

18. It was carried, that she should be proceeded against by that Law, *as being made for this purpose*, and therefore to be applied (*utique in hanc rem nata.*)

19. Many of the Colonels and Captains of the Horse were very much obliged to him, *as being Persons whom he had promoted* (*utique quos.*)

20. The States of the Realm assembled themselves in great Numbers, on the first of *November*, *being the Day* appointed by Summons (*die scilicet.*)

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21. *Peter and John went up together into the Temple at the Hour of Prayer, being the ninth Hour (ad, &c. videlicet nonam) ἐν τῇ ὥρᾳ τῆς ὡγορευχῆς τῇ ἐνάτῃ.*

22. *Cæsar's Army was so dismay'd at the ebbing of the Sea from their Fleet, believing it to be a Stratagem of their Enemies, that scarce the Courage and Conduct of Cæsar could hinder them from being terrified to their own Overthrow (quin terrerentur.)*

C H A P. XVII.

The Rendering of the Particle Besides.

1. **A**LL their Towns, in number twelve, together with four hundred Villages, and other private Houses, they set on Fire; all the Corn, *besides what* they were to carry with them, they burn, to the end that, all Hope of returning home being taken away, they might be the readier to undergo all Hazards (*præter quod.*)

2. 'Tis the Duty of Strangers and Sojourners in a Place *to mind nothing besides their own Business*, not to intermeddle in any body's else, and by no means to be curious in prying into the Secrets of a State, which they have nothing to do with (*nihil præter suum negotium agere.*)

3. *Besides* his Readiness of Parts, the Lad had an extraordinary Sweetness of Elocution and Speech; so that he did not only readily learn

The Rendering of the Particle Besides. 75

learn what was taught him, but did also excellently pronounce it: By which means, even in his Childhood, he became eminent among his Equals, and shone forth with greater Lustre, than his generous Fellow-Scholars could bear with an equal Mind.

4. They march'd out with him all, *besides* Women and Children, that were not able to bear the Toil of so long a Journey (*extra.*)

5. Our Bodies, Possessions, Reputations, Preferments, and Places of Honour and Authority, and, in short, every thing *besides* our own Actions, are things out of our own Power (*si excipias.*)

6. A great part of our Life *runs off* in doing what we should not; much the greatest in doing nothing at all; and almost the whole of it *in doing things besides the purpose* (*elabatur, &c. aliud agentibus.*)

7. If *any one besides* Plato had said this, I should have begged leave not to believe him (*alius Platone.*)

8. *Besides*, I am afraid of this, lest your Wife should not know you again. Why so? Your Scars have made you quite another Man (*quin.*)

9. *Besides*, they were Men of a Conversation, that not even their Adversaries blamed, and to whom nothing is objected but Simplicity, the Nature of which is the furthest off from forging a Lye (*accedit quod.*)

10. *Be-*

76 *The Rendering of the Particle Besides.*

10. *Besides this*, they were vexed that their Children were dragged from them, upon the Account of Hostages (*accedebat quod.*)

11. He was proud, covetous to the last degree : *Besides*, he was so passionate, that no one could endure his Company (*ad hoc.*)

12. Persons of noble Blood are less envied in their Rising : for it seemeth but Right done to their Birth. *Besides*, there seems but little added to their Fortune ; and Envy is as the Sunbeams, that bear hotter upon a Bank or steep rising Ground, than upon a Flat (*ad hæc.*)

13. The meek Man is more happy than others, because he is always at Ease and Peace in his own Mind. *And besides*, the Foundation of his Happiness is within himself ; so that it is not in any Man's Power to rob him of it (*porro autem.*)

14. Why did you tell the Man that you had another Brother *besides* ? And they said, the Man inquired of us and our Kindred (*alium insuper.*)

15. Such a Tempest arose, that it was plain greater Waters had never been in those Parts ; *And besides*, the Snow came down from all the Mountains, and overflowed the highest Banks of the River (*tum autem.*)

16. *Cæsar's* Army was in exceeding good Health, and had very great plenty of Water ; *and besides*, abounded in all kind of Provisions, but Corn (*tum.*)

17. Many People flocked to see the Shew ; their next Neighbours, especially of *Cenina*,
Cruſu-

The Rendering of the Particle Between, 77

Crustumium, and Antemnae. Besides, the whole Multitude of the Sabines came with their Wives and Children (jam Sabinorum omnis multitudo.)

C H A P. XVIII.

The Rendering of the Particle Between.

1. **T**Hose of them that would be thought less fearful, said they did not fear the Enemy, but the Narrowness of the Way, and Greatness of the Woods that *were between* them and *Ariovistus (intercederent inter.)*

2. He imagined he should escape, by reason of the distance of time *between the Crime committed, and his Trial (quod inter crimen admissum & judicium intercessit.)*

3. *Between the Building of Lavinium and Long Alba,* which was a Colony drawn from thence, were almost thirty Years (*inter Lavinium, &c. interfuerunt.*)

4. *There is some Difference between Labour and Pain:* They border very much one upon the other, but yet there is some Difference. Labour is an Employment of Body or Mind, in the Discharge of some toilsome Work or Office; but Pain is a rough Motion of the Body, ungrateful to the Senses, (*interest aliquid inter.*)

5. Let your young Charge abstain from Vice, not out of Fear of Ignorance, but of Inclination and Choise. *There is a great Deal of Difference*

78. *The Rendering of the Particle Both.*

ference between refusing to be wicked, or not knowing how to be so (*multum interest, utrum peccare quis nolit, aut nesciat.*)

6. There was a River between, which when he observed his Soldiers scrupled to pass, he went over first himself, and then his Men seeing him, went over after him (*interjacebat.*)

C H A P. XIX.

The Rendering of the Particle Beyond.

1. **I**N the midst of his Course of Victory, he is again, *beyond his Expectation*, commanded to resign his Authority, and as an ordinary Captain is set over three hundred Men (*præter opinionem.*)

2. The Country People began to ply their Husbandry more diligently than before, and broke up Grounds which had *beyond all Memory* of Man lain untilld (*ex omni memoria.*)

C H A P. XX.

The Rendering of the Particle Both.

1. **H**AD not the cunning Practices of his malicious Adversaries, and his own false Hopes diverted him from his first Course of Life, he might have been *both a great Stay*
and

The Rendering of the Particle Both. 79

and Ornament to his Country (*firmamento pariter &c.*)

2. *Both* by extolling his own Merit, and depressing that of his Colleague, he got one Part of the Army put into his Hands (*quum simul.*)

3. The Ambassage was no where kindly received: *So much did they both despise and fear* in regard of themselves and their posterity, *so great a Power growing up under their Noses* (*adeo simul spernebant, simul.*)

4. *Orpheus*, in his Hymns, calls the Law the King of *both* Men and Gods, and he gives the Reason why it is so: Because, says he, 'tis that that sits at the Helm of all human Affairs (*cum tum.*)

5. The best Men of that Age kill'd *Cæsar* the Tyrant in the very Senate. Which Action of their's *Tully*, *both* elsewhere, and particularly in his second Philippick, extols wonderfully (*cum, &c.*)

6. The *Turks* made very great Advantages of their Slaves, *both* publicly and privately (*quæ publicè quæ.*)

7. These Victories obtained *both* by Land and Sea, and that in a very short space of Time, have made him famous all the World over (*tam, quam.*)

8. *To both* Places Colonies were sent, but the greater Number were desirous to enter their Names, and to plant themselves at *Crustumium*, for the Fertility of the Soil (*utroque colonie missæ.*)

80 *The Rendering of the Particle But.*

C H A P. XXI.

The Rendering of the Particle But.

1. **T**Hough there seem unto us Confusion and Disorder in the Affairs of this present World, yet *let no Man doubt but that every thing is well done*, because the World is ruled by so good a Guide, as transgresseth not his own Law, than which nothing can be more absolute, perfect, and just (*recte fieri cuncta ne dubites.*)

2. There is a Time, when the richest Women ought to marry. They seldom let slip an Opportunity at first, *but* it costs them a long Repentance (*quin.*)

3. By this means he got a very considerable Stock of Learning; so that nothing almost could be talked of, *but* he had some Knowledge of it (*Lat. of which he had not some Knowledge.*)

4. There was one *Lucius Balbus* of *Lanuvium*, who lived in such a manner, that there could be no Pleasure found out so choice, *but* he abounded with it (*qua non abundaret.*)

5. There is no Man but approves and commends this Disposition of Mind, by which Men not only aim at no Advantage, but even, contrary to their Advantage, preserve their Integrity inviolable (*qui non.*)

6. Among the *Epicureans*, there is nothing *but* what a Croud of Atoms can perform (*quod non.*)

The Rendering of the Particle But. 81

7. *Cæsar's* Translation of Estates from the rightful Owners to Strangers ought not to be accounted liberal. For nothing is liberal *but what is at the same time just* (*quod non idem justum.*)

8. He was wonderfully affable and obliging, so that no one was so mean, *but he had free Access to him* (*cui non pateret.*)

9. I can hardly persuade myself, *but* you think *Zeno's Sentiments* right (*ut ea, quæ senserit, &c. non, &c.*)

10. There shall no Evil happen to him that fears the Lord; *but*, on the other side, he shall be defended from Dangers (*quin, cum Indicativo.*)

11. When these things were related to us, *we could not but* be touched with extreme Grief and Compassion for the Sufferings and Calamities of this most afflicted People (*non potuimus non.*)

12. Can that Man that raves after all things with insatiable Concupiscence, and the more plentifully he swallows down Pleasures on every hand, the more eagerly and with the greater Ardor thirsts after them; can that Man, I say, *chuse but be most miserable* (*potest esse non miserrimus?*)

13. The Day that *Cæsar* overthrew *Pompey* at *Pergamus*, in the secret and remote Parts of the Temple, *into which it is not lawful for any but the Priests to go*, the Bells rung of themselves. The same thing happened at *Ptolemais* (*quod præter sacerdotes, adire non licet.*)

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14. 'Tis no small Commendation to be constantly the same Man; *none but the wise Man is all of a piece*; we are of a thousand different Forms and Shapes (*præter sapientem nemo unum agit.*)

15. If any Business happen of more than ordinary Moment, *we use not* to commit the Management thereof *to any but* Men of Experience and Skill (*non solemus nisi.*)

16. She *did nothing but* lament her most afflicted Condition, and complain of the deceitful Practices of her Enemies (*nihil nisi.*)

17. What is it to recollect one's self, *but* to rally the scatter'd and disorder'd Parts of the Soul into their proper Place? (*nisi*) ἀλλ' ἤ.

18. They are more patient under Slavery, *who are fit for nothing but* to be Slaves (*quos non decet nisi esse servos.*)

19. When Riches take their Flight and forsake us, we should consider they deprive us of nothing which was properly and truly our own. *If they give us the slip, they'll take nothing away but themselves* (*si effluxerint, non auferent nisi seipsas.*)

20. When Romulus was snatch'd up into Heaven, the Senators rul'd by turns. Upon this the Commons murmur'd, that their Slavery was multiplied, that a hundred Lords were put upon them for one: *Nor did they any longer seem likely to endure any other but a King, and him too of their own making* (*nec ultra nisi regem, & ab ipsis creatum, videbantur passuri.*)

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21. She was perswaded that her whole Title to the Crown was upheld and strengthen'd by *no other means but* by the Power of the Bishop of Rome (*non aliunde quam.*)

22. Whereas he used to eat out of Silver Dishes, this old *Sibyl* perswaded him to use *none but* Earthern Platters (*nōn alias quam.*)

23. Nothing else remains, *but* quietly to prepare ourselves for Death, and with blinded Eyes to receive the Blow (*quam ut.*)

24. By their Colour and Cry one might have taken those Birds for Pyes, *but that* they were sixteen times as big (*nisi quod.*)

25. *No-body but the wise Man is pleased with his own Condition.* All Folly is sick of itself. No Man is happy who does not think himself so (*nisi sapienti sua non placent.*)

26. *Romulus* creates an hundred Senators, either because that Number was sufficient, or because *there were but an hundred* that could be created Fathers. Without question they were call'd *Patres*, and their Descendants *Patricii*, out of Honour (*soli centum erant.*)

27. In this Battle *Darius* lost an hundred thousand Men, *Alexander but* five hundred and four (*omnino.*)

28. *He undertook only two Progresses*, one to *Alexandria*, and one to *Achaia*; but he put off that to *Alexandria* upon the very Day he was to have set forward, being disturb'd by some religious Omens, and affrighted at the Danger of it. For, sitting down at the Fane of *Virtue*, after he had visited the Temples round, as

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he went to rise up, first the Skirts of his Garment stuck fast to the Seat ; after, a Dimness came across him, which took away his Sight (*peregrinationes duas omnino suscepit.*)

29. Because *there were but two Days to the Time when* he was to measure out to the Army their Corn, and because he was no more than eighteen Miles from *Bibraëte*, by far the greatest and most plentiful Town of the *Ædui*, he thought fit to regard the Business of Corn, and turned off from the *Helvetians* and made to *Bibraëte* (*omnino biduum supererat, quum.*)

30. They resolved, *That but one* Religion was to be tolerated, lest Diversity of Religions amongst the *English* (a stout and warlike Nation) might minister continual Firebrands to Seditions (*non nisi unam.*)

31. I would have the Discourse of a wise Man smooth, and flowing, like a River ; not impetuous like a Torrent ; *not but that I would have him*, in some Cases, to raise himself and mend his Pace, (*non quod eum, &c. nolim.*)

32. I have thought expedient to illustrate Philosophy in Latin ; *not but that* Philosophy might be learned from Greek Treatises : But I have always been of Opinion, that our Country-men improve what they receive from the *Greeks* ; whatever, I mean, they count worth the bestowing their Pains upon (*non quia non.*)

33. He did *no sooner* appear, *but* he made his Innocence so manifest, that *Labynetus*, in extreme Displeasure and Indignation, commanded the

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the false Accusers to be put to Death with most exquisite Torments (*ut, &c. statim.*)

34. No sooner was the Marriage solemnized, but a bloody Tempest dispersed the fair Weather that was hoped for (*nuptiis celebratis, illico.*)

35. In the Time of *Moses* the Egyptians paid divine Worship to all Creatures, but the Hog (*dempto porco.*)

36. He was not gone far, but he was sent for back again. The Prince had not seen him, for that Reason he was order'd to return (*cum.*)

Sometimes cum is understood; as,

37. I was no sooner returned from *Paris*, but the good old Man my Father press'd me earnestly to enter into some Course of Life that might probably advance my Fortune; and, after long Consultation, it was concluded I should be a Merchant (*vix dum.*)

38. *Piso* was scarce gone out, but a flying Rumour was spread, that *Otho* was slain in the Camp; anon, as in great Lyes it falls out, some affirm'd they were present and saw it.

39. He had scarce made an End, but he begs his Father's Chariot, and the Command and Government of the wing-footed Steeds for a Day (*rogat ille.*)

Note, Commodum may be used in the Sense of vix dum, with cum.

40. I had scarce wrote this Letter, but in came young *Aldus* with his Master. Nothing

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is more pleasant than that Child, nothing more ingenious (*commodum, cum.*)

41. They are very ceremonious and attentive in their Worship. If they scratch their Head *with but a Finger*, they think the Fruit of their Prayer is lost (*vel digito.*)

42. What Man living is there, *that* has *but* any Acquaintance with the Muses, that is, with Humanity and Learning, who had not rather be *Archimedes* than *Dionysius*? (*qui modo.*)

43. The Conditions of Peace were severe and hard, but such as these miserable and indigent Creatures would have been contented with, *had they been but* stood to (*iis modo staretur.*)

44. If you are defenceless, offer your Throat: *but if* you are defended with Armour of *Vulcan's* making, that is, with Fortitude, make Resistance (*fin.*)

45. An ordinary Slave is rated at forty or fifty Crowns; *but if* he be young, beautiful, and have Skill in some Trade into the Bargain, the Price is as much again (*quod si.*)

46. The shortest Way to Glory is for a Man really to be what he desires to be accounted; *but if any* think of obtaining a solid Reputation by Hypocrisy, they are mightily out of the way (*quod si qui.*)

47. And yet, for all this, the Age was not so utterly barren of all Virtues, *but that* it yielded some good Examples (*ut non.*)

48. I should in this place deplore the Down-fall of Eloquence, *but that I fear*, lest I should seem

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seem to complain for my own sake only (*ni verear.*)

49. A raw, unpractis'd Soldier, at never so slight a Wound, makes most lamentable Moans; *but* the experienced and veteran one only calls for the Surgeon to dress him (*at vero.*)

50. Democritus, having lost his Eyes, could not, I grant, distinguish between White and Black; *but* Good and Evil, Just and Unjust, Honourable and Base, Profitable and Unprofitable, Great and Small, he could.

51. You have liv'd long enough for yourself I own; *but*, which is the chiefest thing, too little a while for your Country at least (*at &c. patriæ certè, &c.*)

52. S. If you go away and leave *Baccbis* at our House, my old Master will immediately take her to be his Son's Mistress. C. *Ab, but* Syrus, nothing makes more against my Wedding than this (*at enim, &c.*)

53. Hear what he has to say. S. Hear him? What should I hear him for? *But* let him speak *however* (*at tamen.*)

54. Whether is it easier to say, Thy Sins be forgiven thee? or to say, Arise and walk, *But that you may know* that the Son of Man hath Power on Earth to forgive Sins, (then saith he to the Sick of the Palsy) Arise, take up thy Bed, and go unto thine House (*atqui ut scitis.*) *iva de iudice.*

55. Most Men thought the *English* to have gotten Honour enough; yet others there were

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who thought these things had not recompensed the Damage they sustained. *But in truth England* reap'd the Benefit from the Expedition, that, from that time forward, it feared Spain less (*verum enimvero.*)

56. The Trees, having once upon a time met to anoint themselves a King, desir'd the Fig-tree to undertake the Government; *but the Fig-tree* verily said she would not leave her Sweetness, and take in hand the Affairs of the Trees (*ficus enimvero.*)

57. S. I do not think Virtue sufficient to Happiness. M. *But truly* my Friend Brutus does; whose Judgment, without Offence to you be it spoken, I prefer before yours (*at hercle.*)

58. It is not my Duty to tell you whatever is profitable for you to know. *Nay, but* it is your Duty (*immo vero.*)

59. If you see any Man free from all Passions, will you make any question of calling him happy? *But* the wise Man is always so dispos'd; therefore the wise Man is always happy (*atqui.*)

60. Cato, and those who in *Africk* surrender'd themselves to *Cesar*, were all under the same Condition; *but yet* the rest might perhaps have been blamed, if they had killed themselves, as Cato did (*atqui.*)

61. If it be miserable to be absent from one's Country, all the Provinces are full of miserable Persons, out of which very few return into their own Land. *Ay, but* the Banish'd forfeit their

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their Estates. What then? Has not enough been said of bearing Poverty with Patience? (at.) Eodem modo Ἀλλὰ apud Græcos objectionibus convenit.

62. When you find an Unwillingness to rise early in the Morning, make this short Speech to yourself: I'm getting up now to do the Business of a Man. Am I then out of Humour that I am going about that I was made for, and for the sake of which I was sent into the World? Or was I made only to lay me down, and doze and batten beneath the Counterpane? *Well! but in this, you'll say, there is more Pleasure.* Wert thou created then for Pleasure? I thought Action had been the End of your Being (at hoc magis oblectat.) Ἀλλὰ τῷτο ἡδίων.

63. *But* deaf People do not hear the Voice of the Harper; nor the Screaking of the Saw, when it is whetting; nor the Crying of the Swine, when its Throat is cutting; nor the Roaring of the Sea, when they desire to rest.

64. *Epicurus* has divided our Desires into those that are both natural and necessary; those that are natural, *but not necessary*; and those that are neither natural nor necessary (*nec tamen necessaria*.)

65. *Antiochus* hath written in many Places, that Virtue of itself can effect a happy Life, *but yet not* the most happy (*neque tamen.*)

66. The looking upon Fencers playing a Prize is wont to be accounted by some cruel
and

90 *The Rendering of the Particle By.*

and inhuman, *I know not but* it may be so, as it is now used (*haud scio an.*)

67. By this time the State of Rome was so strong, that it was a Match in War for any of the neighbour States; but, for default of Women, its Grandeur was *like to continue but the Age of a Man* (*hominis ætatem duratura.*)

68. Lucilius says of M. Crassus, that he laugh'd *but once* all his Life-time (*semel.*)

69. When it is Evening, ye say, It will be fair Weather; for the Sky is red. And in the Morning, It will be foul Weather to-day; for the Sky is red and lowering. O ye Hypocrites, ye can discern the Face of the Sky, *but can ye not discern the Signs of the Times?* (*temporum signa non potestis.*) Particulam eleganter omitunt.

70. To write the same Things to you, to me indeed is not grievous, but for you it is safe (*neque me piget, vobis, &c.*) ἰμοὶ μὲν ἄχ' ὀκνηρὸν, ὑμῖν δὲ ἀσφαλές.

C H A P. XXII.

The Rendering of the Particle By.

1. **R** Esolv'd, that *Cæsar* disband his Army by the 6th of *January*; if not, that he be look'd upon to act against the Commonwealth (*ante.*)

2. The

2. The Waterman spoke to me to ~~be~~ at the Boat by three a Clock, unless I intended to lose my Passage.

3. They came to *Elim*, where there were twelve Springs of Water, and seventy Palm-trees: There they incamp'd by the Waters (*ad*) h. e. *juxta*. Ἐπὶ,

4. The same Day went *Jesus* out of the House, and sat by the Sea-side (*apud lacum*.) Παρὰ τὴν θάλασσαν.

5. Behold, a Sower went forth to sow. And, when he sowed, some fell by the Way-side, and the Fowls came and devoured them up (*ad vi-* am.) παρὰ τὴν ὁδόν.

6. It was *Epicurus's* Advice to make choice of some good Man, and to live and act al- ways as if he were present. The Truth is, we have need of some one to square our Deportment by. There is no straitening that which is crooked, but by a Level (*Ad quem mores nostri se ipsi exigant.*)

7. *Diogenes* order'd himself to be flung out unburied. Then said his Friends, What, to the Birds and wild Beasts? By no means sure, said he; but lay my Stick by me, that I may drive them away. How will you be able, say they, for you will not be sensible? What harm then will the tearing of the Beasts do me, if I am sensible of nothing? (*propter.*)

8. Entering into a Ship of *Adramyttium*, we launched, meaning to sail by the Coasts of Asia, one *Aristarchus* a Macedonian of *Thessalonica* being with us (*secundum Asiae loca navigaturi.*)

92 *The Rendering of the Particle ὅτε.*

μέλλοντες πλεῖν τὰς κατὰ τὴν Ἀσίαν τόπους. Πλεῖν τόπους;
navigare loca.) *quomodo Virgilius :*

— — — *Tyrrbenum navigat equor.*

Sic πλέω τὴν θάλασσαν, *navigo mare*, dixit *Demosthenes*. τόπους, *loca*, id est, μέρη, *partes*, *maris* nempe. *Grotius*.

9. The Daughter of *Pharaoh*, as she was bathing, saw the Chest among the Flags, and sent one of her Waiting-maids that were walking by the River-side to fetch it (*secundum flumen.*)

10. In what Condition your Affairs are, which is not the best, we are abundantly inform'd by your Letters, bearing Date the 27th of December. (*ex.*)

11. Life is to be measured by Action, not by Time; a Man may die old at thirty, and young at fourscore. Nay, the one lives after Death, and the other perished before he died.

12. You judge of the Strength of Virtue by the Softness of others, and perhaps by your own, not by Virtue itself.

13. Ambition is the great Disturber of Peace, and Violater of Leagues and Treaties. Princes generally measure the Greatness of their Glory by the Extent of their Empire (*maximam gloriam in maximo imperio putant.*)

14. After forty Days, or thereabouts, being almost starv'd, they came out of their Lurking-Holes, scarce knowing one another by their Faces (*de facie.*)

15. 'Tis a reverend thing to see an ancient Castle or Building not in decay; or to see an old

old tall Timber-Tree sound and perfect : How much more to behold an ancient noble Family uninjur'd by the Waves and Storms of Time (*à fluctibus, &c. illaefam?*)

16. *Scipio*, by reason of his Alliance to *Pompey*, thinks he shall share the Armies with him (*pro.*)

17. The Son of the former *Africanus*, by reason of the Weakness and Indisposition of his Body, could not so well tread in the Steps of his Father, as his Father had done in those of his Grandfather (*propter infirmitatem valetudinis.*)

18. Men, whose Ancestors are not noble, if they take a Course to attain to true Nobility by their own Industry and Virtue, are not inferior to Men of the noblest Descent (*per.*)

19. I was in the City of *Joppa* praying, and in a Trance I saw a Vision, a certain Vessel descend, as it had been a great Sheet let down from Heaven by four Corners, and it came even to me (*quatuor capitibus demissum.*) τέσσαρον ἀρχαῖς καθιερέθη.

20. When *Æschines*, by way of Reproach, objected to *Demosthenes* that his Orations smelt of the Lamp : Indeed (says *Demosthenes*) there is a great Difference between the Things you and I do by Lamplight (*per contumeliam.*)

21. The best Thing you can do is to submit to what you cannot cure, and to attend and follow God, by whose Appointment all Things come to pass, without murmuring. He is a bad Soldier

94 *The Rendering of the Particle Either.*

Soldier who follows his General grumbling
(*quo auctore cuncta proveniunt.*)

C H A P. XXIII.

The Rendering of the Particle Either.

1. **N** One of *them* imitate the Gravity *either* of his Words or Sentences ; but, when they have utter'd a Parcel of good-for nothing, lame, disjointed Stuff, they presently think themselves the true genuine Sons of *Tbucydides* (*bujus nemo neque verborum, neque, &c.*)

2. Many turbulent and exasperated Persons made no end, *either at Home or Abroad*, of acting perfidiously, and raising new Disturbances (*neque domi, neque.*)

3. I am verily persuaded of this, that there is *not in the whole World either a better People or a happier Government* (*nusquam neque praestantiores, &c. neque, &c.*)

4. He said that he had many times been a Revenger of his own just Grief whereof he repented ; but of another Man's he would never be, *either by Intreaty or Reward* (*nec prece, nec.*)

5. Cities could not have been *either* built or frequented without a Community and Society of Men.

6. There were never *either* greater Debts in the City, or better or more easily paid.

7. If

The Rendering of the Particle Else. 95

7. If you cannot either plead Causes, or harangue the People, or lead an Army, yet you can be just, faithful, and temperate (*non poteris sine.*)

C H A P. XXIV.

The Rendering of the Particle Else.

1. **W**Hat is Fortitude *else* but a Disposition of Mind, both firm in confronting Danger, and free from all Fear (*aliud?*)

2. *What else are Acts of Piety, but Acts of Justice towards God?* For thereby we do but render unto God that which is his Due from us as we are his Creatures (*Quid aliud est Pietas nisi justitia adversus Deum?*)

3. *What else is Harmony* but a due proportionable Disposition of high and low in Sounds?

4. In truth it is very properly call'd a Bed-chamber, for there is only a Bed in it, and nothing *else* (*præterea.*)

5. If *no one else* follows, yet I will go with the Tenth Legion only, of whose Fidelity I doubt not (*præterea nemo.*)

6. Since Life is so short, *what should we do else but live* (*quid aliud quàm? ἄλλο τι ἢ.*)

7. No War is undertaken by a righteous and good Government, except either Breach of Covenant, or the Prospect of their own Danger provoke it. *That is a just War which cannot be avoided; and those are righteous Arms which*

96 *The Rendering of the Particle Even.*

which are taken up by Men who have nothing else to trust to (Iustum Bellum quod necessarium; pia Arma, quibus nulla nisi in armis relinquitur spes.)

C H A P. XXV.

The Rendering of the Particle Even.

1. **H**E shall be great in the Sight of the Lord, and shall drink neither Wine nor strong Drink; and he shall be filled with the Holy Ghost *even from his Mother's Womb, (jam ab utero matris.)* ἔτι ἐκ κοιλίας μητρὸς αὐτοῦ. Ἐκ κοιλίας pro ἀπὸ κοιλίας, id est, *ab eo tempore quo erit in utero.* Ἐτι αὐτὸ παρέλκει, [abundat,] ut sæpe apud Græcos Scriptores; aut idem valet quod Latina vox, quæ ex Græco derivari videtur, *etiam.* Grotius.

2. Many times the Remembrance *even* of past Delights is accompanied either with Shame or with Trouble of Conscience (Ἔ.)

3. It is not our Business to snatch Death, but to receive it willingly when inflicted by others; and for this Reason *even* the Case of Persecution will not warrant a Man's Dying by his own Hand. God receives no Souls who come without his Orders (*unde Ἔ in persecutio-nibus non licet propria perire manu.*)

4. The Force of Conscience *not even* the worst of Tyrants have been able to extinguish within themselves, when they most of all de-
fired

fired it, as appears by divers Examples (*nec pessimi Tyranni.*)

5. The Power of Justice is so great, that *not even those* who are fed by Villainies and Wickedness, can live without some Part of it (*ut nec illi quidem.*)

6. Let Complaints, *that are not even then likely to be acceptable*, when perhaps they shall be even needful, be banish'd from the Beginning at least of so great an Enterprize (*ne tum quidem gratæ futurae.*)

7. There was a bloody Battle upon this Plain, where the Roman Army were superior by the Strength even of their Foot; but with their Cavalry, which was lately increased, had exceedingly the better (*ubi & peditum quidem robore, cæterum equitatu plurimum valuit.*)

8. What can be more dangerous to the Honour of any Man, than to set his Value at such a Rate, and to extol him so extravagantly, that he can never be able to bear the Trial *even* of impartial Judges? (*vel.*)

9. We see all the World flatter themselves in their Strength, Beauty, nay, *even* (as some have noted) in their very Statures, the lowest Men scarce believing but that they are tall enough.

10. Then said the King unto her, What wilt thou, Queen *Esther*? And what is thy Request? For it shall be granted thee, *even* to the Half of the Kingdom (*id enim vel usque ad regni dimidium impetrabis*) ἕως ἡμῶν τῆς Βασιλείας.

LXX.

98 *The Rendering of the Particle Ever.*

11. It rained *even from Morning to Night* without the least Intermiffion (*abusque manè.*)

12. For this Entertainment he lent for Fish *even from the Ocean* (*Oceano abusque.*) Suo ablativo postponitur abusque.

13. This is the Will of God, *even your Sanctification*, that ye should abstain from Fornication (*sanctificatio vestra.*) Subauditur scilicet, nempe, nimirum, ὁ ἁγιασμός ὑμῶν.

14. This is the Victory that overcometh the World, *even your Faith* (*fides vestra.*)

C H A P. XXVI.

The Rendering of the Particle Ever.

1. **W**hatsoever Pains and Study is spent upon Things worth knowing, is deservedly commended (*quod operæ curæque.*)

2. *From that Time ever since*, it is incredible how much the Trade of Merchants hath flourished amongst the *English* (*jam inde.*)

3. Press me not to leave you, for *whitber soever you go*, I will go; where you lodge, I will lodge; thy People shall be my People, and thy God my God; we will have the same People in common, and the same God in common (*quo tu cunque.*)

4. *M.* I must require of you a Disposition of Mind not resolv'd against Conviction. *S.* That you shall be sure to have. For, as I did yesterday,

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day, so now will I follow Reason, *whithersoever* she shall lead me (*quo en me cunque.*)

5. No Quantity of Knowledge, *how great soever*, swells the Mind, since nothing can fill the Soul but God (*quanta quanta sit.*)

6. This, *whatever it be*, is the very thing which is meant by the word Deity or God (*qualecunque tandem sit.*)

7. He believ'd Innocence of Heart and Integrity of Manners was a Guard strong enough to secure any Man in his Voyage through this World, in *what Company soever* he travell'd, and through *what Ways soever* he was to pass (*qualiscunque, qualis qualis.*)

8. These, and such-like things, *howsoever* they may hereafter be censur'd or judg'd of, I shall not, for my Part, greatly regard (*utcunque.*)

9. *Whatever Epicureans* think otherwise, as I know there are a great many superficial ones that do, must needs lose their Cause (*si qui Epicurei.*)

10. *Whosoever* will not receive you, when ye go out of that City, shake of the very Dust from your Feet for a Testimony against them.

11. Beloved, thou dost well, *whatsoever* thou dost to the Brethren and to Strangers (*si quid quicquid facis*) ὅ τι αὐτοῖς ἐργάζῃ.

12. An Angel went down at a certain Season into the Pool and troubled the Water. *Whosoever* then first after the troubling of the Water stept in, was made whole of *whatsoever* Disease he had (*sanus fiebat à quocunque delineretur morbo.*)

100 *The Rendering of the Particle Ever.*

morbo. Sanus evadebat quocunque tandem teneretur morbo.) ὃ δὲ ποτε κατείχeto νοσήματι.

13. They resolved that Amity was to be held with the Spaniards by any Means whatsoever, and the ancient League with the House of Burgundy confirmed (*quoquo modo.*)

14. Because certain public Sacrifices had been usually executed by the Kings themselves in their own Persons, *that they might not find the want of Kings in any respect whatever*, they create a King-Priest (*ne ullibi Regum desiderium esset.*)

15. Offer Righteousness, this is the greatest Gift, this is the acceptable Sacrifice to God, not to slay Sleep, but to do what is just; *wheresoever thou art*, thou may'st offer this, thyself being the Priest, the Altar, the Knife, and the Sacrifice (*ubi demum cunque fueris. ὅπου περ ᾔς.*)

16. As soon as the King had Intelligence of these Things, *now, if ever*, being filled with Anger, he took it in high Disdain that the Scots, that owed their Liberty and Tranquillity to him and the English, had broke the Peace, and invaded the English in England (*si unquam alias.*)

17. *Nothing whatsoever* declares so much the divine Presence as his Thunder. God thundereth marvellously with his Voice; great Things doth he, which we cannot comprehend (*nihil quicquam tam, &c.*)

18. If you intend to oblige my Master by this Kindness, tell me; but, if not, tell me *however*, that I may go some other way (*nihil secius.*)

19. Had

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19. Had a truly wise Man Gyges's Ring, he would not think himself ever the more privileg'd to do an ill thing, than if he had it not (*nihil plus sibi licere putet.*)

20. M. Does the Fear of Death ever give you anxious Thoughts? S. No more than the Day of my Nativity (*num quando?*)

21. We see that blushing and the casting down of the Eyes are more frequent when we come before many. And likewise when we come before (*si conveniendi*) great or reverend Persons. What could be softer than the Face of Pompey? he ever blush'd before many (*nunquam non coram pluribus erubuit.*)

22. A single Life has ever had the Face to contend with a married State for Happiness.

C H A P. XXVII.

The Rendering of the Particle Every.

1. **T**HEY say, 'tis observ'd in the Low Countries, that every five and thirty Years the same sort of Weather constantly returns; for Instance, great Frosts, great Inundations, great Droughts, and the like (*singulis septenis lustris.*)

2. As we have many Members in one Body, so we, being many, are one Body in Christ, and every one Members one of another (*singuli autem alter alterius membra. Et invicem alii aliorum membra:*) ὁ δὲ καθ' εἰς ἀλλήλων μέλη. Καθ' εἰς con-

struitur cum plurali κατὰ σύνθεσιν [per constructionem res non voces spectantem.] Grotius.

3. The State of Rome never felt more or greater Changes than in the Life of *Atticus*; and yet, in steering his Life by the Rules of Virtue and true Wisdom, he lived untouch'd in all the Turns and strange Alterations of so long a Life as his; which were such, and so many, that the Biographer has observed, that they who were one Day in the Height of Power and Honour, were the next in the Gulf of Danger and Despair; so that his Remark is generally very true: *Every Man's Manners fashion and shape his Fortune* (*sui cuique mores fingunt fortunam.*)

4. *To every Thing there is a Season, and a Time for every Purpose under the Sun* (*sua cuique rei tempestivitas est.*)

5. When this was noised abroad, the Multitude came together and were confounded, because that every Man heard them speak in his own Language (*quod eos sua quisque vernacula, &c.*)

6. Take ye up every Man a Stone upon his Shoulder, according to the Number of the Tribes of the *Israelites* (*singulos lapides in, &c.*)

7. *Sampson* caught three hundred Foxes, and, turning them Tail to Tail, puts a Torch between every two Tails, and, when he had set them on fire, lets the Foxes loose into the standing Corn of the *Philistines* (*singulas faces binis caudis interponit.*)

8. *Cæsar*

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8. *Cæsar* set a *Legate* over every *Legion*, that every one might have them, as *Witnesses* of his *Manhood* (*singulis legionibus singulos legatos.*)

9. Then he brought me forth into the outer Court, and caused me to pass by the four Corners of the Court, and behold, in every Corner of the Court there was a Court (*erant in singulis atriorum angulis singula atriola.*)

10. *Chios* is full of *Partridges*, where they lodge with the *Inhabitants* under the same *Roof*. Almost every *Countryman* breeds more or less of them (*Agrestes pæne singuli.*)

11. The Names of the Sons of *Israel* that with *Jacob* came into *Egypt*, with every *Man* his *Family*, are these (*cum singulis familiis.*)

12. The Strength of all *Sciences*, like the Old *Man's* *Faggot*, consists not in every single *Stick*, but in all of them united in the *Band* (*in singulis bacillis.*)

13. A running *Oration*, like a rapid *Stream*, carries many things of every *Kind* before it, but with such *Violence*, that, there is no laying hold of any thing (*multa cujusque modi.*)

14. Who remembers not how turbulent a *Time* it was, and what frightful *Rumours* were spread in every *Place* (*ubique locorum.*)

15. *Death* is every-where at hand; kind *Heaven* has taken good *Care* of that: Every one can rob a *Man* of *Life*, but no *Mortal* can rob him of *Death*. There are a thousand *Avenues* to the *Grave* (*Eripere vitam nemo non, &c.*)

16. Every *Man* has his particular *Delight*. As for me, my *Pleasure* lies in wise *Thinking*

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and reasonable Desires : Give me a sound and a sober Understanding ; a Temper that never falls out with Men or Accidents ; that takes all things with good Humour, computes rightly upon their Value, and puts them to the Uses they are fit for (*Alia oblectant alios.*) Ἐυφραίνει ἄλλον ἄλλο.

17. It came to pass afterwards, *that he went through every City and Village*, preaching and shewing the glad Tidings of the Kingdom of God : And the Twelve were with him (*ut vaderet oppidatim & pagatim.*) κατὰ πόλιν καὶ κατὰ κώμην.

18. I thank my God upon every Remembrance of you, always in every Prayer of mine for you all, making request with Joy (*quotiescunque vestri venit in mentem.*)

C H A P. XXVIII.

The Rendering of the Particle Far.

1. **T**Hese Words were so far from moving any one at all, that the Ambassadors had like to have been violated ; and an Army was immediately sent against the Romans (*adeo nihil moverunt quēquam.*)

2. He was so far from being greedy of Money, that he made no other Use of it, than to free his Friends from Dangers and Inconveniences with it (*adeo non.*)

3. He

3. He was *so far from* being superstitious, that he despis'd those many Sacrifices and Temples in his own Country; *so far from* being fearful with respect to Death, that he was slain in Battle in the Service of the Public (*ita non.*)

4. Do not, O King, do any thing against thy Servant *David*, who is *so far from* having done any thing against thee, that he has even done thee great Service, as having, to the extreme Hazard of his own Life, conquered the *Philistines*, and got so signal a Victory for all the *Israelites* (*tantum abest ut.*)

5. Queen *Elisabeth* was *so far from* giving way to any Suspicion against her People, that she was many times used to say, That she could believe nothing of her People, which Parents would not believe of their Children (*tantum aberat, ut.*)

6. Had there not been continual Wars between *England* and *Spain*, you would have been *so far from* possessing those Towns, that you would hardly be safe at *Paris* itself.

7. I'll make out, if I am able, that Death is *so far from* being an Evil, that it is a Good (*non modo non, sed etiam.*)

8. *Atticus's* sitting still, and being of neither Side, was so acceptable to *Cæsar*, that when he was Victor, and commanded Money from private Persons by Letter, he was *so far from* molesting him, that he deliver'd him up his Sister's Son out of *Pompey's* Camp (*non solum non, verum etiam.*)

9. They

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9. They are so far from being ashamed of the Meanness of their Original, *that they even glory in it*, and value themselves the more, the less they are indebted to their Ancestors (*eo etiam gloriantur.*)

10. We shall, I hope, maintain our Authority in the Senate, *as far as is possible*, in this so perfidious, unjust an Age (*ut potest.*)

11. Happiness is that Estate whereby we attain, *so far as possibly may be attain'd*, the full Possession of that which simply for itself is to be desir'd, containeth in it after an eminent sort the Contentation of our Desires (*quatenus quidem est assequi.*)

12. Sometimes (*est ubi*) in my Contemplations I die, and strip myself of all, and bid adieu to my dearest Friends; and my Fancy wraps my Body in its Winding-Sheet, and wafts my Soul to God; and I enter *as far as I can* into Heaven, and I dwell there: And so the Sight of another World, like the Eating of Manna, makes my Palate too nice to relish the Garlick and Onions of Egypt (*qua licet; quem ad finem datur.*)

13. Do you think that we neglect your Safety and Security, or have a mind to infringe your Liberty? *Be it far from us* (*absit.*)

14. *That be far from thee*, that thou shouldst flay the Good with the Evil, and make no Difference between the Righteous and Unrighteous (*absit.*)

15. Of all the Virtues of the Mind, Goodness is *far the most excellent*, it being the Character

rafter of the Deity: And, without it, Man is a busy, mischievous, wretched thing (*facile primas obtinet.*)

16. He was not unlearned in the Profession of the Law, *as far as* Learning is acquired by the mere Reading of Books (*quatenus quidem.*)

17. If Governors be such as do by no means answer their Character, nor take the Care that becomes them; tho' we are not bound to vindicate their Errors, or their Wickedness, yet even in such Cases we are obliged to pay them all that is due to the Dignity of their Post; we must shew them all fit Deference and Respect, and comply with their Commands, *as far as may be. consistent with a good Conscience* (*quod cum, &c. fiat.*)

C H A P. XXIX.

The Rendering of the Particle For.

1. **T**HIS Eagle I have, both living, *for many Years together*, with great Care defended, and now dying with the same Fidelity I restore it to Cesar (*multos per annos.*)

2. He has all along so managed Affairs, that he has *for many Years* been able to enjoy a profound Peace, in the midst of Wars thundering on every Side (*multis ab annis.*)

3. The

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3. The Lord, being offended by the *Israelites*, put them under the Power of the *Midianites* for seven Years (*septennio subjunxit.*)

4. It was decreed, that there should be a Supplication for five Days, and that a hundred and twenty large Victims should be sacrificed (*quinque dies.*) h. e. *per quinque dies.* Sic *unum diem supplicatio* apud Livium.

5. Mass, which had not been permitted in Scotland for these ninety Years past, he commanded to be celebrated (*jam nonaginta annos.*)

6. From my Grandfather's Death I had reason to apprehend the Stone, and from my Father's Life the Gout, who has been for these many Years, and still continues much afflicted with it (*qui multos jam annos graviter eo laborat.*)

7. Even the very Men, whose Villainies seem to be winked at for a Time, are wont at last to pay for them, and that with Use (*ad tempus.*)

8. *Cesar* sends for the Man to him; tells him what he finds fault with in him, lays before him what he himself understands, and what the State complains of; advises him for the Time to come to avoid all Suspensions. What's past he forgives, he says, upon account of his Brother (*ut in reliquum tempus.*)

9. Tamed with this Defeat, they send Orators to Rome to sue for Peace. They are amere'd Part of their Country, and a Truce is granted them for an hundred Years (*in.*)

10. We desire you would take care that the said Money may be distributed equally to the most

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most necessitous; to the end that, tho' the Sum be but small, yet they may have something to refresh and revive them *for the present*, till we can afford them a more plentiful Supply (*in presenti. In presentia.*)

11. Ormond lays all waste far and near, drives away the Enemy's Cattle, and gives 'em *for Booty* to his Soldiers (*in praedam.*)

12. Cæsar, taking the same Men *for Guides* that came with the Message, sets out at Midnight to the Relief of the Town (*iisdem ducibus usus.*)

13. Brutus, by a Decree of the Senate, propos'd to the People that all the Race of the Tarquins should be *exil'd*. He created P. Valerius *for his Colleague*, by whose Assistance he had driven out the King (*collegam sibi.*)

14. To the Informer was given *for his Reward* a Piece of Money out of the Treasury, his Liberty, the Freedom of the City (*Premium indicii.*)

15. In those Days Darius, the Persian King, resolving upon a War with the Scythians, built a Bridge upon the River Ister, *for the passing over his Army* (*quâ copias traduceret.*)

16. Because there had been an Alarm the Night before in Cæsar's Camp, they took it *for an Argument* that there could be no stealing out, without being perceived (*argumentis sumebant loco.*)

17. The Queen of England granted Liberty to the English to hold all Frenchmen *for Enemies* as long as they should detain Calais (*hostium loco.*)

18. The

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18. The Ship sticking upon a Rock, which was hid under Water, stuck there for the Space of seven and twenty Hours, *being given for lost by all (pro deplorata ab omnibus habita.)*

19. A Prince's Counsellors should be wise and discreet, moderately quick, not too sprightly and sharp; for such Men will be always projecting. *Your Men of Fire are fitter for innovating than managing (novandis quam gerendis rebus aptiora ingenia illa ignea.)*

20. The Greeks are not only to be commended, for striking out of themselves the noblest Arts, but also for preserving and retaining them long. Infomuch that, when Greece was utterly subdued in all other Respects, the Empire however of Letters still continued with her, and the Romans were forced to return thither for Instruction, from whence they had departed Conquerors (*quod extuderint.*)

21. No Man does a Wrong for the Wrong's sake, but thereby to purchase himself Profit, or Pleasure, or Honour, or the like. Therefore why should I be angry with a Man for loving himself better than me (*quod se potius, &c. diligat?*)

22. Our Lord shews how it is impossible for the same Man to serve two Masters. Because, says he, he will either hate the one, whilst he loves the other; or (*aut etiam*) tho' he love both, yet, whilst he is intent (*intentior*) in executing the Will of the one, he may behave carelessly towards the other (*qui fieri nequeat, ut duobus dominis idem serviat.*)

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23. I see 'tis both an old and an usual thing, for new Writers still to fancy that they shall either in Matter bring something more certain, or in the Art of Penning out-go rude Antiquity (*dum novi semper scriptores credunt.*)

24. Were you satisfied in the Point at last? So fully, that I was ashamed of myself for *having in the least doubted of it*, the whole Matter was so plainly laid before my Eyes (*qui addubitalsem.*)

25. They rated and blamed the *Belgæ*, for *having surrendered* themselves to the People of Rome, and abandon'd the Bravery of their Progenitors (*qui dedidissent.*)

26. *Antiochus* was seized with an incurable Pain of the Bowels, and sore Torments of the inner Parts, for *having tormented* other Men's Bowels with so many and such unheard of Torments (*qui cruciaverit.*)

27. Let him be burnt with Fire, for *violating the Covenant of God*, and committing Wickedness amongst the *Israelites* (*qui Jehovæ fœdus violaverit.*)

28. Certainly he is with reason call'd *Jacob*, for *he has supplanted me now twice*: First he took away my Birthright, and now he has intercepted my Blessing (*qui supplantaverit.*)

29. A certain *Lacedæmonian*, whose Name is not so much as deliver'd down to us, made so slight of Death, that when he was going to Execution, and, upon his looking pleasantly, an Enemy of his said to him, Dost thou despise the Laws of *Lycurgus*? He answer'd, Nay, I
am

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am mightily oblig'd to him, *for putting* such a Fine upon me, as I am able to discharge, without borrowing or shifting Creditors.

30. So thick are the Tidings brought us of the Success of your Arms against the *Turks*, that there is nothing wherein we have more frequent Occasion to employ our Pens, than in congratulating you *for* some signal Victory (*de.*)

31. They *were most distressed for Corn*; wherefore sending Ambassadors to *Cæsar*, they desir'd Help of him (*maxime à re frumentaria laborabant.*)

32. The Winds were not one jot the kinder *for the Presents* we had made them, but tore our Cordage and threw down our Sails (*muneribus.*)

33. Some Men love Business for the Profit, as Hirelings the Work for the Wages; others *for Honour*; *for*, while they are in Action, they live in the Eyes of Men, and refresh their Reputation, which otherwise would wear off (*honoris ergo.*) Sic apud Virgilium,

—— ——— *Illius ergo*
Venimus, & magnos Erebi tranavimus amnes.

34. Death is so far from being an Evil, that nothing is a greater Good; *for* we shall be either Gods, or with the Gods (*siquidem.*)

35. 'Twas observable, that one who was so great a Lover of Peace, should be so happy in War. *For* his Arms, either in foreign or civil Wars,

Wars, were never unfortunate; neither did he know what a Disaster meant.

36. Behold, thy Cousin *Elizabeth*, she hath also conceived a Son in her old Age; and this is the sixth Month with her who was called barren: *For with God nothing is impossible* (*adeo nulla res est, quam Deus facere non possit.*)

37. Now the Birth of Jesus Christ was on this wise: *For, whereas* his Mother *Mary* was espoused to *Joseph*, before they came together she was found with Child of the Holy Ghost (*Cum enim esset desponsata.*) Μὴν-ευθείων; γὰρ, &c. Illud γὰρ [enim] hic abundat, ut *Luce* xii. 58. & alibi. Donatus ad prologum *Andriæ*: Nam incipiendi vim habet modo. Ubi illud *Virgilii* adfert,

*Nam quis te, juvenum confidentissime, nostras
Jussit adire domos?* Grotius.

38. A Bishop must be one that ruleth well his own House, having his Children in Subjection with all Gravity: *For, if a Man know not* how to rule his own House, how shall he take care of the Church of God? (*quod si quis nescit.*) Ἐὰν δὲ τις οὐκ οἶδῃ, &c.

39. The Images you took care to buy me, are landed at *Cajeta*. I have not seen them, for I have not been at liberty to leave *Rome* (*neque enim.*)

40. I am chiefly concerned for this, that they should so despitefully combat one against another, and with so much Danger to the Interests of the Protestants (*id doleo.*)

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41. *Be careful for nothing* : But in every thing by Prayer and Supplication, with Thanksgiving, let your Requests be made known unto God (*Nil est solliciti.*) Μηδὲν μεριμνᾶτε.

42. When he had looked round about on them with Anger, *being grieved for the Hardness of their Hearts*, he saith unto the Man, Stretch forth thine Hand : And he stretched it out ; and his Hand was restored whole as the other (*eorum animi callum dolens.*)

43. *Niobe* is feigned to have been turned into Stone : I suppose *for* her eternal Silence in Sorrow. *Hecuba*, on the other side, *for* the Bitterness of her Spirit, and snarling Rage, they feign to have been transformed into a Bitch (*propter.*)

44. Let us look unto *Jesus* the Author and Finisher of our Faith, who, *for the Joy that was set before him*, endured the Cross, despising the Shame, and is set down at the *Right Hand of the Throne of God* (*proposito sibi gaudio.*) ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς. ἀντὶ pro ἔνδεα. Sic quod *Matth.* xix. 5. est ἔνεκεν τῆς, *propter hoc*, id ipsum est ἀντὶ τῆς, *pro hoc*, *Ephes.* iii. 31. *Grotius.*

45. He sought to see *Jesus*, who he was, but could not *for the Press*, because he was little of Stature (*præ hominum turba.*) Καὶ ἐκ ἰδύνατο ἀπὸ τῆ ὄχλῃς.

46. A certain *Lacedæmonian*, upon a *Persian's* saying at a Conference in a vapouring manner, Ye shall not be able to see the Sun *for* the
Mul-

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Multitude of our Darts and Arrows, answered,
Then we will fight in the Shade.

47. The Oxen that were driving away,
lowed *for want* of their Fellows that were left
behind (*ad desiderium*) h. e. *præ, propter*.

48. *A wise Man stands well appointed for Occurrences of any kind*; the good he manages, the bad he vanquishes. In Prosperity he betrays no Presumption, in Adversity he feels no Dependency. He neither courts Danger, nor runs away from it (*ad quoscunque casus sapiens aptus est.*)

49. Cato was of a Disposition so dextrous and easy, that nothing ever came amiss to him. He was so perfectly adapted to every thing, *that, whatever he was engaged in, you would imagine this the very thing which Nature had cut him out for* (*ut natum ad id unum diceret, quodcunque ageret.*)

50. Mourning, and the other Diseases of the Soul, are from Conceit, and voluntary, *and taken up for this Reason*, because it seems fitting so to do (*ea reque suscipiuntur.*)

51. Zenocrates was the most rigid and severe of all the Philosophers; *and for that very Reason* noted an eminent (*ob eamque rem ipsam.*)

52. Tho' there is no Nation under Heaven that needs Physick so little as they do, yet there is not any where it is held in greater Honour, *and for this only Reason, because they reckon the Knowledge of it to be one of the pleasantest and profitablest parts of Philosophy* (*vel eo ipso quod &c. numerant inter.*)

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53. *They punish Fornication so severely for this Reason, because they foresee that but few would engage in a married State, wherein they find they are to pass their whole Life with one Person, and to bear the Inconveniencies that do accompany it into the bargain, if they were not strictly restrained from vagrant Embraces, (Ideo tam severe vindicant, quod futurum prospiciunt, ut, &c.)*

54. *For this Cause shall a Man leave Father and Mother, and cleave to his Wife: And they twain shall be one Flesh (Propterea) "Eve-*
KEV TST.

55. *Afranius and Petreius, to hinder the Work, bring their Forces to the Foot of the Hill, and provoke Caesar to Battle, nor for all that does he break off the Work (neque idcirco.)*

56. *The Women, and such as for Age seem'd unfit for the Field, they lodg'd in a place that was inaccessible to the Roman Army, because of Bogs and Fens (per.)*

57. *These things being speedily dispatch'd, he himself, as soon as he could for the time of the Year, goes to the Army.*

58. *Let the Academicks and Peripateticks fight it out for me, who am no farther obliged, than to enquire where the greatest Appearance of Truth lies (per me decertent licet.)*

59. *Curio is not wanting to the Business; nor did even the Soldiers, for Men tired, nor the Horse, for so few, want Inclination and Courage to fight (ut defessis: ut tam paucis.)*

60. *The*

60. The Town, *for those Countries*, is a decent one, and pretty well inhabited (*illis gentibus.*)

61. He had a diligent and industrious Father, and, *for those Times*, rich, and a great Lover of Learning (*ut tum erant tempora.*)

62. *Xenocrates*, when Ambassadors from *Alexander* had brought him fifty Talents, which was a very great Sum *for those Times*, especially at *Athens*, carried their Excellencies along with him into the Academy to Supper; set before them no more than what was just enough, without providing any thing extraordinary. The next Day, when they asked him whom he would have the Money paid to: *What*, says he, *did you not understand by yesterday's short Meal, that I need no Money?* (*temporibus illis.*)

63. Go not to Law with a Judge; for Judgment will be given *for him* (*secundum.*)

64. This rash Deposing of a Queen the *French King* took very ill, and began to favour those who stood up *for the Queen* (*à.*)

65. To thee, *Jupiter Stator*, I here vow a Temple, *for a Memorial to Posterity*, that by thy manifestly propitious Help this City was preserved (*quod monumentum sit posteris.*)

66. A Peace at last being made with the Consent of all their Neighbours, they pitched upon this Place *for their Habitation* (*sibi domicilio.*)

67. These things were deliberated, but without Success; *for the Scots of the English Faction* utterly rejected the Conditions (*cum.*)

68. Whoever comes thither to see the Country, who has any extraordinary Talent, or Knowledge of many Nations by long Travel, to recommend him (upon which account we were so welcome to them) he is very kindly received: *for they love to hear what is doing in any part of the World (quippe libenter audiunt, quid ubique terrarum geratur.)*

69. *Eli*, falling from his Seat upon his Back, died, his Neck breaking; *for he was a Man both old and heavy (quippe homo.)*

70. They sat by him upon the Ground seven Days, and as many Nights, no one speaking any thing to him: *For why, they saw how great the Weight of his Grief was (quippe qui viderent.)*

71. When he putteth forth his own Sheep, he goeth before them, and the Sheep follow him; *for they know his Voice (quippe cujus, &c. agnoscant.)*

72. We know that, when he shall appear, we shall be like him; *for we shall see him as he is (utpote quem cernemus.)*

73. These held it the wisest Course, *for the Queen* to intermeddle no further in the *Belgick* Affairs; but to fortify her own Kingdom, to gather Money, to furnish her Navy with all Sorts of Provisions, and maintain the ancient military Discipline of *England (si regina.)*

74. What *Greek* Rhetorician ever borrowed any thing of *Thucydides*? Yet all Men praise him: I confess it; but as a wise, severe, grave Relater of things done: *Not for a Pleader of Causes*

Causes at the Bar, but a Reporter of War in History. So that he was never reckoned an Orator; nor, if he had never written an History, had his Name therefore not been extant, being a Man of Honour and Nobility (*non ut in judiciis versaret causas, sed ut; &c. narraret.*)

75. He offered his Throat of his own accord to his Murderers, bidding them do their Pleasure, and strike if they thought it *for the Good of the Commonwealth (e republica.)*

76. There wanted not some, who thought it would be *for the Interest* of Religion, and of both Kingdoms, if she died without Issue (*in rem.*)

77. The Senate approves the Business of sending Ambassadors; but there were none found to be sent; and *every body for his Particular* refused that Charge of Embassage for fear (*pro se quisque.*)

78. *For the most part* we set ourselves to do Wrong, that we may compass those things which we strongly desire (*maximam partem.*)

79. *For our Parts* we make no question, but that, induced by your Religion, your Justice, your Integrity, rather than by our Intreaties, you will give that Judgment which is just and equal, and truly becoming yourselves (*nos quidem.*)

80. The People flocked to *Aaron*, pressing him to make them Gods to go before them; *for, as for Moses, they knew not what had befallen him* (*nam Mosi quidem quid acciderit, se nescire.*)

81. What is more ugly than *Achilles* in *Homer*? What than *Agamemnon* in their Quarrel? *For, as for Ajax*, Anger brought him to Frenzy and Death (*Nam Ajacem quidem.*)

82. *Alcæus*, a Man of tried Courage in the Republick, what hath he written of Love? *For, as for Anacreon*, his whole Poesy is amorous (*Nam Anacreontis quidem.*)

83. Shall I run over all the Parts of the *Epicurean* Doctrine, or confine myself to the Topick of Pleasure, the Point in Controversy? *C. As you please for that* (*Tuo vero id quidem arbitrato.*)

84. *Marius* was wont to say, That he could not hear the Cry of the Laws for the Clashing of Arms. Nay, the modest *Pompey* himself presumed to say, *For me to think of Laws*, that am armed? (*ut cogitem.*)

85. 'Tis a pleasant thing to consider, that there are Men in the World, who (*esse qui*) having bid Defiance to all the Laws of God and Nature, do yet constitute Laws amongst themselves, to which they pay the exactest Obedience: *As for instance*, Thieves, &c. (*Us ne longius abeam. Non longè abieris.*)

86. A wise Man spreads his Conscience, as it were, and exposes it to publick View, lives and acts constantly as if all Mankind were conscious of what he does, and hath a greater Reverence for himself than for the Observation of others (*seque magis veretur quam alios.*)

C H A P. XXX.

The Rendering of the Particle From.

1. **O**VER the River *Sicoris* he made two Bridges, distant *one from another* four Miles: Over these Bridges he sent his Men to forage (*inter se.*)

2. Man differs much more from all other living Creatures, than the Kinds of other Creatures differ from *one another* (*inter se distant.*)

3. Their Punishment was the more remarkable, for that the Father, by Virtue of his Office, was bound to see Execution done upon his own Children: And *he who ought to have been removed from being a Spectator*, was forced to be the principal Actor (*qui spectator erat amovendus.*)

4. Even from the very beginning, *Faustulus* had conceived Hopes that a Royal Off-spring was educating at his House (*Jam inde ab initio.*)

5. *Aeneas*, to win the Hearts of the *Aborigines*, called both Nations *Latins*. And from that time forward the *Aborigines* were not inferior to the *Trojans* in Affection and Loyalty towards their Prince *Aeneas* (*nec deinde cessere.*)

6. *Hetruria* was so strong, that it had already filled not only the Inland Parts, but the Sea-Coasts also, even from one end of Italy to the other, from the *A'ps* to the *Sicilian Streights*, with the Renown of its Name (*per totam Italiae longitudinem.*)

7. The

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7. *The Case of a Man* that is in present Calamity is different from his who desires only an Advancement of his Fortunes (*alia causa est ejus, &c. & ejus.*)

8. When the Ambassador is come to the Borders of those from whom Restitution is demanded, with Head veil'd he speaks thus (*unde res repetuntur.*)

9. If we are not sufficiently instructed by terrestrial Creatures, let us pass over to the Birds, those aerial Travellers, that we may learn even from them our Duty (*ut vel inde.*)

10. He translated from the Greek what Plato had discoursed upon the Subject of a good and happy Life (*de Græco convertit.*)

11. Whence do you come? S. From the Soldier's (*a milite.*)

12. As I was coming from your House I met Myfis with a Child in her Lap (*a vobis.*)

13. We were not come to such a degree of Luxury as to fetch Pearls from the Indies (*ut in Indos peteremus.*)

14. Who would not wonder, that a Tree, for the sake of its Shade only, should be fetched from the Chinese (*ad Seres peti?*)

15. The Pharisees, and all the Jews, except they wash their Hands oft, eat not, holding the Tradition of the Elders. And when they come from the Market, except they wash, they eat not (*item a foro.*) *Καὶ ἀπὸ ἀγορᾶς.* Supple *γενόμενοι,* *venientes.* Grotius.

16. Servants, be obedient to them that are your Masters, according to the Flesh, with Fear

The Rendering of the Particle *How*. 123

Fear and Trembling, in Singleness of Heart, as unto Christ; not with Eye-service, as Men-pleasers, but as the Servants of Christ, *doing the Will of God from the Heart* (*Dei voluntatem obeuntes ex animo.*) ποιῶντες τὸ θέλημα τῷ Θεῷ ἐκ ψυχῆς.

17. Whatsoever mine Eyes desired I kept not from them, *I with-held not my Heart from any Joy*; and behold all was Vanity and Vexation of Spirit (*nec animum meum ab ulla voluptate abstinebam.*)

C H A P. XXXI.

The Rendering of the Particle *How*.

1. **I**F 'tis common to be touched with things rare, *how comes it* that we are so little touched with Virtue? (*qui fit.*)

2. I never had the Happiness to see Germany, wherefore pray do not think much to relate *how* they treat Strangers in their Inns (*quibus modis.*)

3. *Architas*, being in some Heat against his Bailiff, said, *How* would I have ordered you, were I not angry? (*quo te modo.*)

4. *Moses* related to his Father-in-law *Jethro*, *how* the Lord had treated *Pharoah* and the Egyptians for the sake of the Israelites (*quibus Jethro modis.*)

5. Hearken

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5. Hearken now a little, and I'll tell you *how* you may do this (*quá*) *b. e. quâ viâ, ratione, quomodo, Πῶς, πῶς.*

6. The Wind so dispersed the Flame, that at once the Rampart, the Testudo, the Tower, and the Engines took Fire, and were consumed before it could be discovered *how* it had happened (*quemadmodum.*)

7. The Prophet *Daniel* tells us *how* the *Babylonians* expelled *Nebuchadnezzar* out of human Society, and made him graze with the Beasts, when his Pride grew insufferable (*ut expulerint.*)

8. *How* religious does Affliction make Men! In Prosperity we neither think of God nor Saint (*ut.*)

9. He writes him word *how* he was banished among the *Persians* by his Grandfather; *how* he commanded him to be murdered when an Infant: *how* by this Means he was preserved (*ut*) *b. e. quomodo, qua ratione.*

10. It is wonderful *how much* the Mind is roused by the Exercise and Motion of the Body (*ut excitatur ab agitatione.*)

11. He was also a Poet. How good is nothing to the Purpose; for in that sort of Pretenders, *I know not how*, more than in others, every one thinks his own a Beauty. So stands the Case, you like yours, and I mine (*nescio quo pacto.*)

12. The very Consideration of what is be-
seeming our Patience, our Courage, our Gal-
lantry of Mind, not only checks a Man's Com-
plaints,

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plaints, but does, *I know not how*, alleviate the very pain itself of any Evil.

13. In Praises or Panegyricks, those things that are done with a Bravery of Mind, and have something of extraordinary Courage in them (*I know not how*) we commend in a nobler and loftier Strain than we do any thing else (*nescio quomodo.*)

14. Let *Epicurus* talk *how he will*, I understand his Drift (*quoque modo.*)

15. It is hard to express *how much* Courtesy and Affability win the Affections of People (*quantopere.*)

16. *With (Apud) Plato* what one thing more usual than to excite Men to the Love of Wisdom, by shewing *how much* wise Men are thereby exalted above Men; how Knowledge doth raise them up into Heaven; how it maketh them, tho' not Gods, yet as Gods, high, admirable, and divine? (*quantopere.*)

17. Riding about thro' the Ranks of armed Men, drawn up on both sides her, *incredible is it how much* she encouraged the Hearts of her Captains and Soldiers by her Presence and Speech to them (*incredibile quantum.*)

18. That of *Menander* is worth remembering: O *Gorgias*, he is the best of Men who *knows how to bear* Injuries better than others (*callet ferre.*)

19. The Character *Livy* gives of *Scipio*, and the Reason of his voluntary Exile assign'd there, is this: *He had a Heart too big, and a Nature too generous, to know how to be treated like a Criminal,*

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minimal, or to submit to the Meanness of a formal Defence (*major animus ac natura arat, quam ut reus esse sciret.*)

20. That Man can never live well who knows not how to die well; and he hath lived to very good purpose who makes a happy End (*nescit.*)

21. Wonderful it was to see how much this News of Proculus's was credited, and how much the mis of Romulus was mitigated both among the Commons and the Army, after they were made to believe he was immortal (*mirum quantum Proculo nuncianti hæc fides fuerit.*)

22. He increased the Number of Senators, by chusing the Principal of the Equestrian Order. 'Twas wonderful how much Good this did towards the Concord of the City, and the knitting the Hearts of the Commons to the Nobles (*id mirum quantum profuit ad.*)

23. How much this conduced to the Safety of all Greece, may be easily gathered from the Persian War (*id quantæ salutis fuerit.*)

24. Our Bodies are made out of the Earth, and therefore, how firm and solid soever they now seem, must be crumbled into Earth again (*ut ut.*)

25. The Tongue is a little Member, and boasteth great things. Behold how great a Matter a little Fire kindleth (*quantulus ignis quantam materiam incendit*) ἰδὲ ὀλίγον πῦρ ἡλίαν ὅλην αἰάττει.

26. When Socrates was asked whether he thought the great King of Persia happy, How
can

The Rendering of the Particle It. 127

can I tell, says he, since I do not know *how he is for Learning, how for Justice* (*quam sit doctus, quam vir justus?*)

27. *How fares Comum, my Delight and yours; How that most lovely Country-seat? How that Portico where 'tis always Spring? How that most shady Grove of Plane-Trees? How those large Dining Rooms for Company? How those lesser Withdrawing-Rooms for a few Friends? (Quid agit Comum?)*

C H A P. XXXII.

The Rendering of the Particle It.

1. **F**ROM my very Youth I have been extremely bent upon such sort of Studies as inclined me, *if not* to do great things myself, at least to celebrate those that did (*si minus.*)

2. If Religion did possess sincerely and sufficiently the Hearts of all Men, there would need no other Restraint from Evil; this doth not only give Life and Perfection to all Endeavours wherewith it concurrereth, but, what Event soever ensue, it breedeth, *if not Joy and Gladness always, yet always Patience, Satisfaction, and reasonable Contentment of Mind* (*si minus gaudium semper, &c. at patientiam at, &c.*)

3. The

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3. The King sent an Herald to the Inhabitants to tell them, that *if* they did *not* surrender they must expect no Quarter (*ni.*)

4. *If it be no Trouble to you*, I desire you would give me a Definition of Pleasure, the Subject of our present Disquisition (*nisi molestum est.*)

5. *If it be the Will of God* that I shall die by the Plague, it must be so; *if not*, it cannot hurt me (*sin minus.*) εἰ δὲ μὴ γέ.

6. There is some hope, that the Anger of the Duke may be asswaged. *But if* he persist in his Determination, we protest ourselves ready, together with your Majesty, to take such speedy Methods as may enable us to relieve the Distresses of so many miserable Creatures, and provide for their Liberty and Safety (*sin.*)

7. *Noah* sent forth a Dove out of the Ark, to see *if the Waters were gone off from the Earth*, who, finding no Rest for the Sole of her Foot, returned into the Ark to *Noah*, who put out his Hand and took her to him, and carried her into the Ark (*ad explorandum, utrum esset aquis levata terra.*)

8. How many Men are there that never care to stir out of the City where they were born; *but if* they were confined to it, it would give them a mighty longing to go out (*quod si.*)

9. *Cæsar* desires of both, that, since they had brought *Pompey's* Instructions to him, they would not think much to carry his Demands to *Pompey*, *if haply* they might with a little pains be

be able to end great Controversies, and free all Italy of Fear (*fi.*)

10. The Levite, being ask'd by *Micha* whence he came, answer'd from *Bethlehem of Judaea*, that he might live a Foreigner, *if in any place* he might be allow'd (*siubi.*)

11. *Even Happiness, if it do not moderate itself, oppresses itself*; which gave occasion to one of the Ancients to say, that God sold us all the good Things we receive from him; meaning, that none of them are pure and unmingled; and we cannot be said to have that *gratis*, for which we pay the Price of that Evil and Uneasiness which attends it (*ipsa felicitas se, nisi temperat, premit.*)

12. Restore the Man his Wife, that you may live; *for if* you restore her *not*, know that you and all yours shall certainly die (*quod nisi.*)

13. The ancientest sort of learned Men among the *Greeks* were their Poets, *if it be true that Homer and Hesiod*, were before the Building of *Rome*, and *Archilochus* in the Reign of *Romulus* (*si quidem.*)

14. *Virtue, if so be there is any Virtue*, counts all things incident to Man beneath itself, and looks down upon the Changes of human Life with Contempt (*si modo est ulla virtus.*)

15. All the *Jews* know (*if they would testify*) that, after the straitest Sect of our Religion, I lived a Pharisee (*modo velint testimonium perhibere.*)

16. Let us get up early to the Vineyards, *let us see if the Vine flourish*, whether the tender

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Grape appear, and the Pomegranates bud forth
(*visuri an germinaverint vites.*)

17. When *Tbales* was asked, *If a Man doing an unjust thing could escape the Knowledge of the Gods?* No, not, says he, thinking an unjust thing (*si*) h. e. *ultum, num.* *αὐτὸς δὲ θεὸς ἀδίκων*, *num homo injustè faciens deum fallat.*

18. Who has not heard of the late *Sittings-up* and early *Risings* of *Demosthenes*, who said it grieved him, if he were at any time prevented by the Industry of Artificers at their Work before Break of Day (*si quando.*)

19. I don't remember that ever I pass'd any Time more pleasantly than when (*quam quo*) I was lately with *Spurinna*; *insomuch* (*adeò quidem*) that, if it be my Lot to be an Old Man, there's none whom in Old Age I would sooner imitate (*si modo senescere datum est.*)

C H A P. XXXIII.

The Rendering of the Particle In.

1. **T**hey chose rather to have him punish'd, innocent as he was, than to be themselves any longer in fear (*esse in timore.*) *Latinitas falso suspecta.*

2. He saw that he should be in great Danger, unless he had made some Provision; by reason of the Covetousness of the *Cretans*, for he had a great Sum of Money with him, a Rumour of

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of which he knew was got abroad; wherefore he takes this Course (*magno se fore periculo*) Benè latinè.

3. *In Letters consist both my Joy and Comfort*, for there's nothing so joyful which *by* (*per*) these is not made more joyful, nor any thing so sad, which *by* these is not made less sad (*& gaudium mihi & solatium in literis.*)

4. *It is my way* (*mibi moris est*) to examine by the Judgment of my Friends, and particularly by yours, whatever I am about to publish to the World. *Do you therefore now, if ever*, be attentive in correcting the Book you'll receive with this Letter; because I fear lest, by the Occasion of my Grief, I have not been attentive enough myself (*proinde, si quando, nunc, &c.*)

5. *Matibew* is said to have compiled the History of Christ eight Years after his Resurrection, and that *in the Hebrew Tongue* (*Hebraicè.*)

6. All are both reckon'd and call'd Tyrants who *are in perpetual Power* in that which has been a free State (*potestate sunt perpetua.*)

7. Troth, I had much ado to know you. What, am I so much alter'd *in* two Years? No, by your new Dress and that bald Crown make you look quite another Creature (*intra.*)

8. *Orgetorix* persuades *Dumnorix* to attempt the same thing, and gives him his Daughter *in Marriage* (*in matrimonium.*)

9. *Porfena* gave freely to the *Romans* his rich Camp, furnish'd with Provisions convey'd out

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of the plentiful Countries of *Hebruria*: This was afterwards sold, and call'd *Porfena's* Goods; which Title signified rather their thankful Acceptance of the Gift, than any open Sale of the King's Estate, *which was not so much as in the Power of the Romans (quæ ne in potestatem quidem populi Rom. esset.)*

10. *Evander* instituted an anniversary Recreation, that the young Men should run up and down naked, *in a playfome wanton manner*, in Honour of *Pan Lyceus*, whom the *Romans* afterwards called *Inuus (per lusum atque lasciviam.)*

11. He went into a Ship and sat, and the whole Multitude stood on the Shore. And he spake many things unto them *in Parables (per similitudines.)*

12. He commanded the Queen's Picture, painted in a Table, to be hung at a Horse's Tail, and hurried about the Streets *in Scorn*, and at last disgracefully cut in pieces *(per ludibrium.)*

13. The War from the *Sabines* was by far the greatest, for they did nothing *in Heat or Anger*; nor did they make shew of War before they were seen in the Field *(per cupiditatem aut iram.)*

14. The more vulgar Report is, that *Remus*, *in derision of his Brother*, leap'd over the new Walls, and for that was kill'd by *Romulus (in ludibrio fratris.)*

15. To one that ask'd *in Mockery*, How it came to pass that Philosophers were followers of rich Men, and not rich Men of Philosophers?

Aristippus

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Aristippus sharply answer'd, that it was because Philosophers knew well what they had need of, but rich Men did not (*cum irrisione.*)

16. No one in the World is so good as to offend in nothing (*nihil peccet.*)

17. I am often wont to admire your excellent and consummate Wisdom, as in other things, *Marcus Cato*, so especially, in that I never perceived Old Age grievous to you, which to the generality of Old Men is so exceeding wearisome, that they say they have a Load upon their Shoulders heavier than *Ætna* (*cum cæterarum rerum tuam excellentem, M. C. perfectamque sapientiam*) h. e. quod ad cæteras res attinet. *Nolim cæterarum rerum te socordem eodem modo.*

Adelph. iv. v. 61.

18. The King, tho' in other things easy, yet seldom or never remitted the Debts owing to his Treasury (*cætera.*)

19. They took, I believe, that Language the quicker, (*facilius arripuerunt*) because it seems to be a-kin to their own; for I am apt to think they were a Colony of the Greeks, because their Language, which in all other Points is not much unlike the Persian, retains many Names, both for their Towns and Magistrates, that are of Greek Origination (*propterea quod sermo illorum cætera fere Persicus servet.*)

20. Every High-Priest, taken from among Men, is ordained for Men in things pertaining to God, that he may offer both Gifts and Sacrifices for Sins (*ea quæ ad Deum*) τὰ πρὸς τὸν Θεόν.

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In iis quæ ad Deum pertinent. In rebus divinis.

21. His Predecessors Government, *in other Points excellent*, in this only failed, that Religion was either neglected, or not with due Ceremonies exercis'd (*cetera egregium.*)

22. Tarquinius, *having been tried in all things*, was, at last, by the King's Testament, made Tutor also to his Children (*per omnia expertus.*)
Ἐπαινῶ δὲ ὑμᾶς, ἀδελφοί, ὅτι πάντα με μνησθε,
Laudo autem vos, fratres, quia per omnia mei memores estis, 1 Cor. xi. 2.

23. As Atheism is *in all respects* hateful, so in this, that it deprives human Nature of the Means to exalt itself above human Frailty (*per omnia.*)

24. When a righteous War is begun, whether Men fight by open Force, or by secret Ambuscade, *it makes no difference in the Justice of the Proceeding* (*nihil ad justitiam interest.*)

25. He himself with his Horse set upon 'em so courageously *in the Flank*, that he routed their main Battle, and forced them to take the River (*à latere.*)

26. The *Helvetians*, being confident that the *Romans* might be cut off from Provision of Corn, turn'd about and began to follow close, and provoke our Men *in the Rear* (*à novissimo agmine.*)

27. Our Littleness, *in comparison of* the Bigness of their Bodies, is Matter of Contempt with most of the *Gauls* (*præ.*)

28. If

28. If thou are pure and upright, thy former Condition shall be small, *in comparison of the Increase of thy latter* (*præ ut posterior amplificabitur.*)

29. Cesar thought he was now returning to a sound Mind, *in that* he offer'd of his own accord what he had before flatly denied him when he requested it (*quum.*)

30. My Work I have intituled by the Name of Annals, *in regard* I have referred every thing to its proper Year (*quod retulerim.*)

31. There were impartial Judges, who thought she was too hardly dealt withal, *in regard* she was a free and absolute Princess (*eo quod fuerit.*)

32. The King thought that *in regard* of the Equity of his Cause he was most unjustly dealt withal, *in consideration* of his Royal Dignity most unworthily, and *in respect* of his Services to the Church of Rome most ungratefully (*pro.*)

33. Education is generally the worse *in proportion* to the Wealth and Grandeur of the Parents (*pro.*)

34. Both our Bodies and Estates are put into a better or worse Condition, *in proportion* to the Care we take of them, or the Neglect we are guilty of *in regard* to them (*pro.*)

35. When he had tarried among them about ten Days, he went down unto *Cæsarea*, and, the next Day *sitting in the Judgment-Seat*, commanded Paul to be brought to him (*pro tribunali sedens.*) Καθίσας ἐν τῷ βήματι. Erant quæ de plano fieri poterant, majore non nisi pro tribunali,

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bunali. Hæc enim inter se opponuntur apud Suetonium, Paulum & Papinianum. *Grotius.*

36. Friend, lend me three Loaves; for a Friend of mine *in his Journey* is come to me, and I have nothing to set before him (*ex via.*)

37. Five Miles from *Cæsar's* Camp there was a Town of the *Menapii*, by Name *Tisurium*. This the *Celtae* fell to assailing with great Violence *in their Way* (*ex itinere.*)

38. Whether a greater Injury can be offer'd to a Prince, *you in your Prudence* judge. Certainly such a Wrong even private Men can never digest, much less Princes (*tu pro tua prudentia judicâris.*)

39. *In those Days* the Multitude being very great, and having nothing to eat, *Jesus* call'd his Disciples unto him, and saith unto them (*per eos dies.*)

40. If the Theft be found *in his Hands*, be it Ox, Ass, or Sheep, let him restore double (*penes eum.*)

41. *In this King's Days* not only the Circuit of the City was enlarg'd, but also their Lands and Territories (*hoc rege.*)

42. Curse not the King, no not in thy Thought, and curse not the Rich in thy Bedchamber; For a Bird of the Air shall carry the Voice, and that which hath Wings shall tell the Matter (*ne per cogitationem quidem regi maledicito.*)

43. God spake to *Abraham* in a Vision, to this Purpose: Be of good Courage, *Abraham*, I will

be a Shield unto thee, and an exceeding great Reward (*per visum*) ἐν ὀράματι, δι' ὀπλοσίας.

44. The wise Men, being warned by God in a Dream not to return to Herod, went into their own Country another way (*in somnis.*) κατ' ὄναρ.

45. Joseph, hearing that Archelaus had succeeded his Father Herod in the Kingdom, was afraid to go to Judea; and, being warned by an Oracle in a Dream, went into the Land of Galilee (*secundum quietem.*)

46. Some, when they take Revenge, are desirous the Party should know whence it comes: This is the more generous; for the Delight seems to be not so much in doing the Hurt, as in making the Party repent. But base and crafty Cowards are like the Arrow that flies in the dark (*per tenebras.*)

47. He shews the Unreasonableness of his Adversaries; who, what they requir'd of another, refus'd in their own Case (*in se.*)

48. Whatsoever thy Hand findeth to do, do it with all thy Might; for there is no Work, nor Device, nor Knowledge, nor Wisdom in the Grave, whither thou goest (*apud inferos, quò tu discedis.*)

49. Let every Man be fully persuaded in his own Mind of that thing which he either alloweth or doth. For whatsoever we do, if our own secret Judgment consent not unto it as fit and good to be done, the doing of it to us is Sin, altho' the thing itself be allowable (*apud se plenè certus esto.*)

50. In

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50. In *Virgil*, at the End of his first Book of the *Aeneid*, *Iopas* is introduc'd, singing a Philosophical Song at the Feast which *Dido* made, concerning the Motions of the Moon and Sun (*apud Virgilium.*)

51. He was a wise Son in *Plutarch*, who, being told by a Friend that his Father would disinherit him, answer'd, *He will do nothing but what he should do* (*non faciet nisi faciendum.*) Thus should a Christian willingly resign up himself in every Condition to the Disposal of Providence.

52. In our Forefathers Time, these things would have met with the utmost Disgrace (*apud majores nostros.*)

53. We take unspeakable Pains to fetch up that above Ground, which, when we have it, serves us only to fight for. Nay, *we are not out of countenance to have those very things in highest Esteem*, which Nature hath made lowest, and hid in the deepest Mines of the Earth (*non erubescimus summa apud nos haberi.*)

54. To restore the Protestant Religion, she had, with a settled and constant Resolution, determin'd in her Mind (*apud animum.*)

55. *Jesus*, knowing their Thoughts, said, Wherefore think ye Evil in your Hearts (*cum animis, &c.*)

56. There were certain of the Scribes sitting there, and reasoning in their Hearts, Why doth this Man thus speak Blasphemies? Who can forgive Sins, but God only? (*qui cum suis animis sic cogitabant.*)

57. Why

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57. *Why hast thou conceived this thing in thine Heart? Thou hast not lyed unto Men, but unto God. (Cur istam rem in animum induxisti tuum?)* τί ὅτι εἶπε ἐν τῇ καρδίᾳ σε τὸ πρᾶγμα τούτο; τί ὅτι, [quare.] Id est, quid fuit causæ cur hoc in animum tuum induceres? Plena locutio, τί γέγονεν ὅτε [quid factum est ut.] Johan. xiv. 22. Grotius.

58. This is the only Comfort we have left us, we are in good hopes that these Calamities will not last long (*cum bona spe.*)

59. This is the Obligation we are bound by, the Allegiance we all owe; to bear the Casualties of this mortal State, and not to be disturb'd at things which it is not in our Power to avoid (*nec iis perturbari quæ vitare nostræ potestatis non est.*)

60. Wisdom is a Defence, and Money is a Defence: But herein is the Pre-eminence of Wisdom, that when neither of them can shelter a Man, nor stave off the Calamity that invades him, this marvellously supports, revives, and comforts the Souls of those who are Owners of it (*sed hoc excellentior est sapientia, quod, &c.*)

61. I could not forbear signifying to your Majesty, upon this Opportunity offer'd; how cordially I desire, and how earnestly I implore the God of Peace, that this Truce may prove successful to both Parties, and that it may conclude in a most firm Peace (*atque in firmissimam pacem possit desinere.*)

62. In those very Actions whereby we are especially perfected in this Life, we are not able to persist; forced we are with very Weariness,

ness, and that often, to interrupt them; *which Tediumness is not incident to those Operations that are in the State of Bliss, when our Union with God is compleat (quod quidem tedium cadere non potest in, &c.)*

63. Till that Time, no one, either Foot-soldier or Horseman, had gone over from *Cæsar* to *Pompey*; whereas they fled in great numbers every Day from *Pompey* to *Cæsar* (*benè.*)

64. They environ'd their whole Army with Carriages and Chariots, that there might be no Hope of Flight left. Into these they put the Women (*ed.*)

65. They spread a Garment, and cast therein every Man the Ear-rings of his Prey (*ed conjecterant.*)

66. *Tullus* chose the chief Citizens of *Alba* into the Order of Senators, to the end that Part of the Republic also might be increased (*in patres legit.*)

67. Having taken this Camp, they with the same Violence attack'd another, then a third, and a fourth, and the rest in order, and drove the Enemy out of all their Camps (*Et deinceps reliqua.*)

68. *Cæsar* made him Centurion of the first Rank; for it appeared, that by his means, in great measure, the Fort was saved (*magna ex parte.*)

69. Tho' *Pausanias* and *Lyfander* by their Valour are thought to have enlarg'd the Dominion of the Spartans, yet they are not in the least

to be compar'd to the wise *Lycurgus* (*ne minima quidem ex parte.*)

70. They love *Plutarch* much, and are taken with *Lucian's* Wit, and with his pleasant way of writing. Of the Poets they have *Aristophanes*, *Homer*, *Euripides*, and *Sophocles*, in *Aldus's* small Print: And, for Historians, they have *Thucydides*, *Herodotus*, and *Herodian* (*necnon Sophoclem ex minusculis Aldi formulis.*)

71. *Thara* died in the two hundred and fifth Year of her Age (*agens.*)

72. Philosophy professes that she will make good, that whoever obeys her Laws shall always be arm'd against Fortune; shall have all Securities in himself of a good and happy Life; in a word, shall ever be blessed (*denique.*) Hoc est, ut uno verbo dicam, *En fin.*

73. In a word, the whole Poem proveth itself to be the Work of our Author when his Faculties were in full Vigour and Perfection; at that exact Time of Life, when Years have ripen'd the Judgment without diminishing the Imagination.

74. In the mean time he recover'd his Spirits, and, coming to himself by degrees, he knew his Friends that stood round him (*hæc inter.*)
iv 615.

75. She again and again beseech'd him to spare her Life. He denied it to be in his Power to do it (*sibi integrum esse.*)

76. *Numa*, considering that this Fear of the Gods could not sink down into the Minds of the People without some Invention of a Miracle,
pre-

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pretended that he had nocturnal Conferences with the Goddess *Egeria*: That by her Direction he instituted such Sacrifices, as were most acceptable to the Gods (*descendere ad animos.*)

77. The greatest Misfortune that any Prince is capable of, is the being possessed of an Opinion that his Will is his Rule, and that all that is possible is lawful for him. *Cæsar*, says *Pliny*, *batb less in his Power upon this very Account, that every thing is in his Power* (*Cæsari cum omnia licent, propter hoc minus licet.*)

78. The World is generally of so restless a Disposition, that Men scarce ever fix upon the Present, nor think of the Minutes which they are now living, but of those which they are to live: Thus we are always in the Disposition of Life, but never in the Act (*viçtueros agimus semper, nec vivimus unquam.*)

79. I know not how, but that same Repetition of the same thing becomes Homer in a peculiar manner, and is worthy an ancient Poet. It is frequent also in Sacred Writ (*unicè de- cet.*)

80. Some Occasion of War was sought against the *Ædui*, but in vain; for, being order'd to bring in Money and Armour, they brought also Victuals into the Bargain (*insuper.*)

81. In the first Place, as much as he values himself upon his natural Philosophy, never any Man's abounded more with Blunders and Absurdities (*principio, à primo.*)

82. 'Tis

The Rendering of the Particle Least. 143

82. 'Tis impossible to express what Sport thou hast made within. *At first indeed I took thee for a cunning Fellow (ac etiam primo.)*

83. *Herein is Life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent (hec est.)* Id est, *in hac sita est.* "ΑΥΤΗ ΕΣΤΙΝ Η ΑΙΩΝΟΣ ΖΩΗ. Ter. Andr. Act. i. Sc. i. *Hinc illæ lacrymæ, hæc (id est, ex hac causa) illa est misericordia.*

C H A P. XXXIV.

The Rendering of the Particle Least.

1. **B**ehold, the Man is become as one of us, to know Good and Evil. *And now lest he put forth his Hand to the Tree of Life also, and take and eat, and live for ever: Therefore the Lord God sent him forth from the Garden of Eden, to till the Ground from whence he was taken (nunc ergo ne forte manum admoveat etiam vitali arbori.)* Apopsiopefis properantis. *Intelligitur prospiciendum nobis erit.* Grotius.

2. As it was a Question, whether he should conquer; so this *at least* was certain, that he should die honourably, and with great Glory (*utique.*)

3. Mankind having no *infallible* (*fallere nescius*) Remedy against Ignorance, Misery, and Death, imagine *that some Respite, some Shelter, may at least* be found, by agreeing to banish them from their Meditation. This is the only
Com-

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Comfort they have been able to invent, under their numerous Calamities. But a most miserable Comfort it proves; because *it does not tend to the Removal of* (*non facit ad amoliendum*) these Evils, but only to the Concealment of them for a short Season; and because, in thus concealing them, it hinders us from applying such proper Remedies as should remove them (*aliquid tamen respirationis, aliquid refugii.*)

4. He attempts improving upon Democritus, but, *in my Opinion at least*, whatever he would mend, *he makes worse* (*mibi quidem depravare videtur.*)

5. He is not only an ill Man who does an Injury, but who intends it also, *in my Judgment at least* (*me quidem judice.*) *παρά γε ἰμοὶ χρίτη.*

6. Those Men, whether they carry the Opinion they were really of, or seek to please Varus's Ears, confidently affirm *at least*, that the Affections of the whole Army are averse to Curio (*quidem cert.*)

7. There is a certain religious Modesty in some People; they will give bountifully if any body looks on; but not one Farthing perhaps without a Witness; or *at least*, not so much as otherwise (*cert.*)

8. Certainly nothing is pleasanter to a Man than Prudence, which *at least*, tho' it take away other things, Old Age brings.

9. A poor Man, though he cannot requite an Obligation, can *acknowledge it at least* (*habere etc.*)

10. Since

10. Since your own Nature is incurable, *yes at least do you by your Punishment* teach Mankind to look upon those things as sacred, which you have violated (*at tu tuo supplicio.*)

11. I am sensible I could prove, and I have often insisted upon it, that the Latin Tongue is so far from the Barrenness which it is generally charg'd with, that it is more copious even than the Greek. Where have our Poets or Orators betray'd any Deficiency, either as to Richness or Elegance of Expression, *at least when once provided with a Pattern to follow* (*postea quidem quàm fuit quem imitarentur.*)

12. Having sacked the Town, they found *not the least* Gold in it, but of Meal, Wine, and Oil a great Quantity (*ne tantillum.*)

13. We are quite out of the way, if we imagine that our Patience, and Forgetting of Injuries, *will in the least* contribute to our Security (*vel tantillum.*)

14. This is the only time to treat of Peace, whilst each has Confidence in himself, and both of us seem equally match'd: But, if Fortune shall give *any the least* Advantage to the one, he will not accept of Conditions of Peace, that thinks himself superior; nor be contented with an equal Share, that is confident he shall have all (*paulum modò.*)

15. Euripides was born eighty Years *at least* after Æsop's Death (*minimum.*)

16. My Journey by Land would at that time have taken me up *at least* twelve Days; especially

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cially having such a deal of heavy Baggage with me (*ut minimum.*)

17. The *Janiculum* likewise was adjoin'd to the City, lest at any time it might prove to be a Fortress and Hold for the Enemies (*ne quando.*)

Less is sometimes understood, as,

18. The *Spaniards* came to an Anchor, having notice by their Pilots, that, if they proceeded any farther, it was to be feared they might be driven by Force of the Tide into the Northern Ocean (*verendum ne.*)

C H A P. XXXV.

The Rendering of the Particle Less.

1. **T**H E Methods of God are beyond even Imagination, much less can they be seen by human Eyes (*nedum.*)

2. The Lord ordered *Moses* to go to *Pharaoh*, and demand of him to dismiss the *Israelites*. And *Moses* said, the *Israelites* themselves hearken not to me, much less that *Pharaoh* should hearken to me (*nedum ut.*)

3. After he had abstain'd from eating two Days, his Fever suddenly went off, and his Illness began to abate; yet nevertheless he held on his Resolution (*nibilo secius.*)

4. Let

4. Let those who dissent, dissent more civilly, and with more moderation, and nevertheless love one another (*nihilominus*.)

5. *Fabius Maximus* had not less Courage than *T. Sempronius*, than *C. Flaminius*, than *Varro*; but he had a deeper Reach.

6. The less Fear, the less Danger: Courage is its own Defence; and the readiest way to escape Death is boldly to face and generously to despise it (*minus timoris, minus periculi*.)

7. They take a singular Delight in Fools; and as it is a great Reproach (*in magno probro est*) to treat them contumeliously, so they are allowed to divert themselves with their Folly: For they think this a great Advantage to the Fools themselves. And, if any one is so severe and sour as not to laugh at any of their ridiculous Sayings and Actions, none of them are committed to his Care, for fear they should not be tenderly look'd to by one to whom they would bring no Entertainment (*which is their only Talent*) much less any Profit (*ad eo cui non modo nulli usui, sed ne oblectamento quidem (qua sola date valent) futuri essent.*)

8. It is better (as our Friend *Attilius* has no less learnedly than facetiously said) for a Man to be idle than to do nothing (*eruditissime simul & facetissime dixit.*)

CHAP.

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C H A P. XXXVI

The Rendering of the Particle Little.

1. **T**HE Sleep of a labouring Man is sweet, *whether he eat little or much*: But the Abundance of the Rich will not suffer him to sleep (*sive parum sive multum comederis.*)
2. Omitting such Arguments as seem'd to me to have *little* Weight in them, I selected those which appear'd to me to have the greatest Force (*parum.*)
3. I question not, but that the first Originals of the *Roman* State, and the Times next ensuing, will yield but *little* Pleasure to the generality of Readers (*minus praebitura voluptatis sunt.*)
4. He was reproved by some of the Nobility, objecting to him, that he seem'd to hate ill Citizens *too little*. But he regarded rather what was fit for him to do, than what others were likely to commend (*parum.*)
5. Of all things, Anger should be excluded in punishing; for whoever comes to this Work in a Passion, will never observe that due Moderity that lies between *too much* and *too little* (*nimium & parum.*)
6. He is a *little* passionate, it may be, his Hair is ill cut, his Cloaths are ill put on, his Shoes are too big for him. But he is as good a Man as lives upon the Earth; but he is one of your Friends; but he has a vast Soul under this uncultivated Body (*paulo iracundior.*)

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7. If a Man be a little too much addicted to his Pleasures; yet, if he be a Man in Reality, and not in Name only, he hides and conceals his Desire of Pleasure, for the very Shame (*paulo ad voluptates propensior.*)

8. By many Signs we may guess, that the Wits of our Nation are not inferior to any other, and that they have an excellent Mixture of the Spirit of the French and the Spaniard: And I am confident that we only want a little more Familiarity with the Ancients, to exceed all the Moderns (*aliquanto plus.*)

9. The Alban Leader had as little Courage as Honesty. Therefore neither daring to keep his Ground, nor openly to run over to the Enemy, by little and little he withdraws towards the Mountains (*non plus animi quam fidei.*)

10. 'Twas excellently said of Epicurus, That Fortune has little to do with a wise Man (*exiguam intervenire.*)

11. Good Thoughts, tho' God accept them; yet, with regard to Men, differ but little from good Dreams, except they be put in act (*bonis somniis paulum distant.*)

12. Dead Flies cause the Ointment of the Apothecary to send forth a stinking Savours. So doth a little Folly him that is in Reputation for Wisdom and Honour (*paucula stultitia.*)

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CHAP. XXXVII.

The Rendering of the Particle Like.

1. **I**N her Voyage between *Palma* and *Teneriff*, she was taken by four *French* Vessels, seeming (*in speciem quidem*) Ships of Burden, but fitted and mann'd like *Privateers* (*predatorium in modum*.)

2. The End of Wine bites like a Snake, and stings like a *Viper* (*viperæ modo. Viperæ in modum*.)

3. The Wicked vanishes like a Storm; but the Righteous is establish'd for ever (*procella ritu.*)

4. 'Tis hard to find the Man that says he has liv'd happily, and that removes from Life contented with the Years he has pass'd, like a satisfied Guest from the Table (*uti.*)

5. I grew like a Cedar in *Ebanus*, and as a Cypress on the Mountains of *Hermon* (*quasi.*)

6. Man born of a Woman is cropt like a Flower; he fleeth also as a Shadow, and continueth not (*cen.*)

7. Clear and round Dealing is the Honour of Man's Nature. Mixture of Falsehood, like Alloy in Coin of Gold and Silver, may make the Metal work the better, but it embases it (*ad instar.*)

8. Commentators, like false Friends, leave us when we have most occasion for them.

9. While

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9. While we were at *Philippopolis*, we saw Rice growing, *like* Wheat, in the watery and marshy Grounds (*instar.*)

10. There appeared unto them cloven Tongues, *like as of Fire*, and it sat upon each of them (*quasi ignis.*) *ὡς αἱ γλῶσσαι.*

11. *Like* a Blast, or a barren Year, Inundations and *excessive* (*nimius*) Rains, or other Evils in the Course of Nature, *so* should the Avarice and Luxury of Princes be endur'd by those they oppress (*Quomodo sic.*)

12. Will you, when you see Children at *Lacedæmon*, young Men at *Olympia*, receive the severest Strokes, and bear them quietly; will you, I say, upon the least Twitch of Pain, cry out *like a Woman* (*muliebriter?*)

13. *Other like* Instances he produced out of the *Spanish* History, as he was mightily vers'd in the Histories of all Nations (*Alia id genus.*)

14. With these and many *the like* Speeches they had so wrought upon the Soldiers, that even the Lieutenants and Captains hardly thought it possible to quench their Choler (*in eundem modum.*)

15. Prejudice takes away a Man's Judgment, and doth so blind the Mind of Men in Matters both of Religion and State, that, *like* dim Eyes, they can see nothing clearly (*perinde ac.*)

16. They that first taught the Christian Religion were of mean Condition, being Fishermen, Weavers, and *the like* (*Et si quid his simile.*)

C H A P. XXXVIII.

The Rendering of the Particle Long.

1. **T**HE Lacedæmonians were a brave Nation, as long as the Laws of Lycurgus were in Force (*dum.*)
2. A great and noble Soul bears the ungrateful Man so long, till at last he makes him grateful; for obstinate and resolute Goodness will conquer the worst of Men (*tamdiu, donec fecerit.*)
3. How long will the unexperienc'd love Want of Experience, and Scorners be fond of Scorning, and Fools hate Knowledge? (*Quousque.*)
4. Moses and Aaron go to Pharaoh, and ask him in the Name of the God of the Hebrews, how long he will refuse to submit to him (*quousque tandem.*)
5. As for Pain, if 'tis intolerable, the Extremity will destroy itself, and quickly dispatch you; if it stays long, you'll be big enough to grapple with it (*si diutius duraverit.*)
6. When we could no longer forbear, we thought it good to be left at Athens alone: And sent Timotheus our Brother and Fellow-Labourer in the Gospel of Christ, to establish you, and to comfort you concerning your Faith (*cum jam durare (pati) non possemus.*) μὴκέτι στυγόντες, non ultra ferentes.

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7. He answer'd, that the *French* King had not kept his Word, and that it was not long of him, that the Money was not repay'd (*nec per se stitisse, quo minus, &c.*)

8. Not long after, Morton, a Man most addicted to the *English*, accus'd of Treason, is cast into Prison (*Non ita multum post.*)

C H A P. XXXIX.

The Rendering of the Particle Man.

1. **S**Ometimes it may be allowable for a *Man* to sigh, and that but seldom; Roaring out is not so, no not to a *Woman*. For this is that Lamentation which the twelve Tables prohibited the Use of at Funerals (*vir.*)

2. The Pharisees came unto him, tempting him, and saying unto him, *Is it lawful for a Man to put away his Wife for every Cause?* (*Licetne [fasne est] homini, hoc est, tui, alicui.*)

3. Let a *Man* look into the Waverings of *Cicero*, painted to the Life by his own Pencil, in his Epistles to *Atticus*, and he will fly apace from Inconstancy and Irresolution in his Designs (*Inspiciat quis.*)

4. There is an Evil which I have seen under the Sun, and (*Et quidem*) common among Men. A *Man* unto whom God hath given Riches, Wealth, and Honour, so that he wanteth nothing for his Soul of all that he desireth, yet God giveth him not Power to eat thereof, but
a Stran-

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a Stranger eateth it : This is Vanity, and it is an evil Disease (*Videlicet quod alicui largitur Deus divitias, & opes, &c.*)

5. *For a Man to wear out his Body with Fasting, and to reject the other Delights of Nature, unless, by renouncing his own Satisfaction, he can either serve the Publick, or promote the Happiness of others, for which he may expect a greater Recompence from God ; this (hoc verò) they think the maddest thing in the World, and an Argument of a Mind both cruel to itself, and ungrateful to the Author of Nature, as if we would not be beholden to him for his Favours, and therefore renounce all his Blessings (corpus exhaurire jejuniis.)*

6. *For a Man to be altogether unacquainted with our own Poets is an Argument either of great Laziness or foppish Delicacy (Rudem esse omnin. in.)*

7. It is better to hear the Rebuke of the Wise, *than for a Man to hear the smooth Praises and Commendation of Fools (quam si quis audiat.)*

8. *There is a Man whose Labour is in Wisdom, and in Knowledge, and in Equity : Yet to a Man that hath not labour'd therein, shall he leave all that he hath. This also is Vanity, and a great Evil (Est non nemo, cujus labor cum sapientia, &c. conjunctus est.)*

9. There cannot be a vainer Imagination, than to suppose any thing can be well done, or sit easy upon a Man, if there be not somewhat of Nature and Inclination in it. *That which*

is most a Man's own, is always most graceful (*id maxime quemque decet, quod est cujusque maxime suum.*)

10. When we bemoan the Loss of our Friends, Self is generally at the bottom. *And for a Man to be troubled at his own Inconveniences argues the Love of himself, not of his Friend, (Et suis incommodis angitur, non amicum, sed seipsum amanti est.)*

11. To say that Councils and Synods may not err, tho' private Persons may, at first sight is a merry Speech; as if a Man should say, that every single Soldier indeed may run away, but a whole Army cannot, especially having Hannibal for their Captain (*quasi dicas.*)

12. Is any Man able to point us to the thing which is altogether new, and hath never been seen or heard before? It may appear perhaps so to him, but that is to be imputed to the Shortness of human Life (*ecquis.*)

13. Surely a Man shall see, the noblest Works have proceeded from Men that have had no Children; who have sought to express the Images of their Minds, where those of their Bodies have failed: So the Care of Posterity is most with them that have no Posterity (*Videre sanè est.*)

14. Shall I, says a Man, rather read Cæcilius's *Synephebi*, or Terence's *Andria*, than both of these in Menander (*inquit?*) *nempe aliquis.*

15. They perish'd all to a Man in Defence of the Country (*ad unum.*)

16. The

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16. The Fish here swim in Shoals so thick; that a Man may sometimes take them with his Hand (*capias.*)

17. *What shall a Man do?* Vice usurps the Seat of Virtue, and that which is worthy of Punishment, is counted noble and glorious (*quid facias?*)

18. A Man could hardly bear the Faults of others, if he were not sensible of so many of his own (*egré feras, toleres.*)

C H A P. XL.

The Rendering of the Particle Much.

1. **H**E that can talk with himself, will not much need the Discourse of another (*magnopere.*)

2. I am pretty much in doubt, whether this were that *Ascanius*, or one elder than he, who had to his Mother *Crēusa*, whilst *Ilium* flourished, and who fled with his Father from thence (*haud nihil ambigo.*)

3. I took my Rise from the Commendation of our Nation, which, for diligent Skill in Navigation, much excels the rest (*facile.*)

4. The *Turkish* Horses live much longer than ours. I have seen in *Turkey* a Horse as brisk and as lusty at twenty Years old, as ours are at eight (*haud paulo.*)

5. The King had always the Disadvantage to harbour Persons about him, who with their utmost

most Industry improved the Faults and Infirmities of the Court to the People; and again, as much as in them lay, rendered the People suspected, if not odious to the King (*quod in se fuit.*)

6. These Books (such is the natural Curiosity of Men) because they were prohibited, were much read; till, as many times it comes to pass, being at last contemned, they grew out of request (*lectisabantur.*)

CHAP. XLI.

The Rendering of the Particle *More*.

1. **I**T is not so much as to be desired in Friendship, that my Friend should love me *more* than himself (*impensius.*)

2. Public Revenges commonly prove successful, as that for the Death of *Cæsar*, for the Death of *Pertinax*, for the Death of *Henry the Third of France*, and many more; but in private Revenges it is not so (*aliorumque complurium.*)

3. If any Uneasiness attacks the wise Man, 'tis never of such Force, but that he has more reason to rejoice, than to be afflicted (*quin plus habeat quod gaudeat, quam quod, &c.*)

4. The continual Dropping of Water does not more hollow a Stone, than the perpetual Whispers of ill Men make Impressions in the Heart of any Prince, that will always lie open to hear them; nor can any Man's Mind be suffi-

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sufficiently guarded from the Influence of continued Calumny and Back-biting (*nibilo magis.*)

5. The Discovery of a Man's self by his Countenance is a Weakness; and so much the more, because 'tis oftentimes more observ'd and believ'd than his Words (*eò magis, quod, &c.*)

6. This Man was counted worthy of more Glory than Moses, inasmuch as he who hath builded the House hath more Honour than the House (*Amplioris gloriæ hic præ Mose dignus est habitus.*)

Πλείον Θ δόξης ἢ τοῦ παρὰ Μωϋσῆν ἡζιωται. παρὰ [*præ*] hic particula comparans. Satis fuerat dicere πλείον Θ ἢ [*amplioris quam,*] αὐτὸ πολλῆς παρὰ [*multæ præ.*] Sed solent sæpe comparationes his exprimi. *Gratius.*

7. They do not study their Bellies at all; give them but Bread and Garlick, they desire nothing more (*præterea.*)

8. God resolv'd with himself never more to destroy all living Creatures from the Face of the Earth (*deinceps.*)

9. The Midianites, being subdued by the Israelites, lifted up their Heads no more; and there was Peace for forty Years (*caput deinceps non, &c.*)

10. He that goes down to the Grave, shall return no more to his House; nor shall his Place know him any more (*non deinceps repetet.*)

11. Pharaoh commanded the Officers and Task-masters of the People, no more to supply the Israelites with Straw to make their Bricks, as heretofore, but to bid them go and gather it for themselves (*ne deinceps.*)

12. Eter-

12. Eternal Life? *What more* could a God of infinite Goodness promise, or the Soul of Man wish for? (*Ecquid ultra? Ecquidnam pretere?*)

13. Noah waited seven Days, and then sent the Dove out of the Ark, but she never more return'd to him (*postea*.)

14. To repent is nothing else but for a Man to declare and profess that he will sin no more (*non amplius*.)

15. If you cannot send any of the Germans home again, yet suffer not any more to pass the Rhine (*at ne quos amplius*.)

16. Tho' he had no more than a thousand Horse with him, yet he cut in pieces a vast Number of the Enemy (*non amplius*.)

17. Better is a poor and a wise Child, than an old and foolish King, who will no more be admonished (*qui jam nescit edoceri*.) In Græc,

18. The Spaniards refuse to grant a Truce for more than four Towns; and that only during the Treaty, and twenty Days after (*nisi pro*.)

19. So close they were in carrying on their Conspiracy, that they never conferred about this Matter more than two and two (*ut nunquam nisi bini, &c.*)

20. A City cannot be happy in a Sedition, nor a Family where the principal Members disagree: Much less can a Soul, whilst at variance with itself, have any Taste of pure and genuine Pleasure (*Quò minus*.)

21. Even

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21. Even the Righteous is punished in the Earth, *much more* the Wicked and the Impious (*nedum.*)

22. Hell and Death are open to the Lord, *much more* the Thoughts of Mankind.

23. A poor Man is hated by all his Brethren; *much more* do his Acquaintance withdraw from him.

24. Know ye not that we shall judge Angels? *How much more*, things that pertain to this Life? (*nedum.*) *μᾶλλον βιωτικὰ; quanto magis hujus vite negotia?*

25. Every Man is more ungovernable, in proportion as he is a worse Man. Mutiny and Discontent, and perpetual Uneasiness, are the sure Attendants of a profligate Mind (*peffimus quisque asperissime reñorem patitur.*)

26. You have frequently exhorted me, *that, if I had written any Letters with more Accuracy than others*, I would collect and publish them. I have wrote such a Collection, yet without observing any Order of Time (for I was not writing a History) but just as they happened to come to hand (*ut epistolas si quas accuratius scripsissem.*)

27. The more any Man excels in Greatness of Soul, *the more desirous he is* of being chief in the Government, or rather the only Man in it (*ut quisque maxime, ita maxime vult.*)

28. Every Man ought to be regarded *the more, the more he excels* in the more quiet and peaceable Virtues of Modesty, Temperance, and Justice

Justice (*colendus est ita quisque maxime, ut quisque maxime.*)

29. No Man knows but he that hath tried, how hard it is *to get rid of* (*extinguere*) the Custom of Swearing : But yet it is certain Men may do it by Resolution and great Care of themselves : For he that can chuse whether he will speak or not, can chuse whether he will swear or not when he speaks. *The more inveterate a Custom is, the greater Care should be used to break ourselves of it* (*Major consuetudo majorem intentionem flagitat.*)

30. For the Towns which ye have taken, lay down five hundred Talents of Silver ; and, for the Damage which ye have done, *five hundred more* ; if not, I'll make war upon you (*altera quingenta.*)

31. Jesus multiplied a few Loaves, *more than once*, for the feeding many Thousands, who could testify it (*non semel.*)

32. *I desire nothing more*, than that I may be like myself, and they like themselves. Posterity will render to every Man his due Honour (*nihil ego malim.*)

33. Darius, tho' he saw the Athenians had the Advantage of the Ground, yet, depending upon the Number of his Forces, was eager to engage : *And so much the more*, because the Spartan Auxiliaries were not yet arrived (*etque magis, quod.*)

34. If Modesty be joined with the Power of Eloquence, nothing can raise greater Admi-
M ration ;

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ration; and so much the more, if they are in a young Man.

35. The *English*, as well in *France* as *Scotland*, were every Day afraid of him, as he grew more and more ripe in Years (*magis magisque adolesco.*)

36. He began now to leave off his excessive Pride, and to come to the Knowledge of himself; the Pains of the Scourge of God increasing more and more every Moment (*magis ac magis.*)

37. If there be such a thing as Decency in the World, undoubtedly nothing can be more so, than an Evenness and Consistency both of one's whole Life in general, and of each particular Action in it; which a Man can never maintain, that disregards his own Genius to imitate that of others (*Si quicquam decorum, nihil profecto magis.*)

38. Let a Man so account of us, as of the Ministers of Christ, and Stewards of the Mysteries of God. Moreover, it is required in Stewards, that a Man be found faithful (*quod reliquum est autem.*)

39. Furthermore then, we beseech you, Brethren, and exhort you by the Lord Jesus, that, as ye have received how you ought to walk, so you would abound more and more (*Quod superest igitur. De cætero ergo.*) τὸ λοιπὸν ὑμῶν.

40. The Past and the Present both put us upon the Rack; many of our Advantages do us an Injury; Memory calls back the Torment of Fear, and Forethought antedates it: No
Man

The Rendering of the Particle **¶** *Post.* 163

Man bears the present Burthen and no more (*Nemo presentibus tantum miser est.*)

41. If we give Counsel, they are *the more* simple only that need it; if Alms, the poorer only are relieved; but by Prayer we do good to all (*simpliciores.*)

C H A P. XLII.

The Rendering of the Particle **¶** *Post.*

1. **T**HE wise Man, in case of Adversity, supports himself by having long before consider'd, that such Accidents might come; which Consideration alone doth *most* weaken and allay all Afflictions (*maximè.*)

2. Epaminondas *alone of all Men living was most in request*, both for the Antiquity of his Family, and the Glory of his Ancestors, and his own Modesty (*unus omnium maximè florebat.*)

3. In conferring Kindnesses it should be our principal Care *to do most for him by whom we are most belov'd*: Now, in judging of the Love that any one bears us, we are not to consider, like Boys and Children, any sudden Flashes and Heats of Passion, but rather a constant and well settled Affection (*ei plurimum tribuere à quo plurimum, &c.*)

4. We have this Principle ingrafted in our Souls, that all good Men ought to be *most grievously* afflicted at their Death of the Relations (*quàm gravissimè.*)

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5. He that considers the Order of Nature, the Vicissitudes of Life, and the Frailty of Mankind, is not melancholy when he considers these things, but is *then most principally employ'd in the Exercise of Wisdom (tum vel maximè.)*

6. We have always esteem'd your City flourishing in Industry, Wealth, and Learning, fit to be compar'd *with any of the noblest Cities of Europe (cum nobilissimis quibusque urbibus.)*

7. Slavery is the Punishment generally of the most heinous Crimes: For this they reckon equally terrible to the Criminals, and more for the Interest of the Public, than if they were in haste to kill the Offenders outright, and to put them out of the way directly. For there comes more Profit of their Labour than of their Death, and by their Example they deter others the longer from the like Enormities (*Gravissima quæque scelera servitutis incommodo serè puniuntur.*)

8. The Ship burnt two Days together, and most of her Ordnance, being over-charg'd with Powder, flew in Pieces with a horrible Noise (*tormenta pleraque omnia.*)

9. I carried with me most of Plato, a good deal of Aristotle; likewise Theophrastus of the Plants, which to my great Regret was in divers Places imperfect; for, having laid it carelessly by, a Monkey had fall'n upon it, and had torn out several Leaves (*Platonis opera pleraque, Aristotelis plura.*)

10. Most

10. *Most Men* consider more the Person that speaks, than the things he says (*Plerique omnes.*)

11. *Most Men* love rather to hear Evil of others than Good, and are secretly pleased with ill Reports, and *drink* them in (*combibunt*) with Greediness and Delight: Tho' at the same time they have so much Justice as to hate those that propagate them; and so much Wit as to conclude, that those very Persons will do the same for them in another Place and Company (*Homines fere plerumque.*)

12. Men, *for the most part*, injure others with a Design to compass what they have a great Desire for (*maximam partem.*)

13. In his Right Hand, unless he chuse rather to have it free, he carries a light Spear, painted *most an End* with green (*ut plurimum.*)

14. *These are most of the Acts that were done* at Home and Abroad, during the Reign of *Romulus*; none of which contradicted the Belief of his divine Original, or his suppos'd Divinity after Death (*Hæc ferme gesta sunt.*)

15. I question not but a great many will wonder, when they find it recited among the Accomplishments of *Epaminondas*, that he danc'd finely, and sung skilfully to the Flute. *But these will be mostly such* as, being ignorant of the *Grecian* Learning, think nothing right but what suits with their own Customs (*Sed hi erunt fere.*)

16. The Reason of a Siege uses to be *this mostly*, that the Enemies may be kept from Corn (*hæc fere.*)

C H A P. XLIII.

The Rendering of the Particle Must.

1. **T**HE rich Man, even when he has done Wrong, threatens; the poor Man, even when he has suffer'd Wrong, *must supplicate* (*supplicet oportet*)

2. I am in great hopes, that it falls out well for me, that I am to be put to Death. For one of these two things *must be*, either that Death utterly takes away all Sense, or that Men at their Death shift their Habitations from Places upon Earth to some other Place (*sit necesse est.*)

3. Those that desire to be feared, *must needs* themselves fear the same Persons, by whom they are feared.

4. Know you not the Use of Money? Buy Bread with it, Herbs, Wine, and all other things that human Nature must be *in pain* if they be denied her (*doleat.*)

5. You shall learn of him as long as you desire, and certainly so long you *must needs desire it*, as you find yourself improve by it (*velle debetis.*)

6. All that govern a Commonwealth *must take care* that it be plentifully furnish'd with those things that are necessary (*consulere debebunt.*)

7. When you behold many Men not deterr'd by Pain from the Prosecution and obtaining of their proposed Object; you *must* either

The Rendering of the Particle Nay. 167

ther conclude that Pain is no Evil, or that it is so small a one that it is swallowed up by Valour, so as not to appear at all (*debeas existimare.*)

8. Care must be taken, that Reason rule that Part of the Soul that ought to obey. How? you'll say: As a Lord his Slave, as a General his Soldier, as a Parent his Child (*Videndum est.*)

9. Tully said the Romans must have returned to their Cottages, if they should have been bound to restore to every body his own (*Romanis redeundum.*)

C H A P. XLIV.

The Rendering of the Particle Nay.

1. **T**Hey shall put you out of the Synagogues: Nay, the Time cometh, that whoever killeth you will think that he doth God Service (*Atque adeo.*) ἀλλ' ἔρχεται ὥρα, ἰμὸν verò tempus venit. Sic ἀλλὰ fumitur 2 Cor. vii. 11. uti notat Grotius: Ἰδὲ γὰρ αὐτὸ τῆτε, τὸ κατὰ θεὸν λυπηθῆναι ὑμᾶς, πόσῃν κατεργάσατο ἐν ὑμῖν σπουδὴν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν, ἀλλὰ ζῆλον, ἀλλ' ἐχθρίκην! *Eccē enim vel hoc ipsum, quod secundum Deum doluistis, quantam vobis peperit sollicitudinem; imò excusationem, imò indignationem, imò timorem, imò desiderium, imò emulationem, imò vindictam!*

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2. Is it fit that the Enemies of the Republic should be suffer'd to swagger thus in the City, *nay* and in the Senate too (*atque adeo?*)

3. Painters and Statuaries, *nay*, and Poets too, are every one for having their Work view'd by the People, that whatever is found fault with by the Generality may be amended (*& verò etiam Poetæ.*)

4. Samuel said to Saul, Why didst thou not obey the Lord? And Saul, *Nay*, but indeed I have obeyed the Lord, and finished the Expedition to which he sent me (*Imò verò. Imò enim verò.*)

5. Our Desires ruin not particular Men, but intire Families; *nay*, and often overthrow whole Commonwealths (*totas etiam*.)

6. Men may learn Gratitude of dumb Creatures. Dogs are the Defenders of the House where they are fed: *Nay*, further, they die in defence of their Masters, if any sudden Danger threatens them (*quin &.*)

7. If Man or Woman be proved guilty of a stolen Embrace (*convincatur furtivæ libidinis*) before their Marriage, they are severely punished, and denied the Privilege of Marriage for ever after, unless the Fault be forgiven by the Prince's Pardon: *Nay* further, the Master and Mistress of the Family where the Trespas was committed, as having been wanting in their Care and Duty, are exposed to great Reproach and Infamy, (*Sed &, &c. tanquam suas partes parum diligenter tutati objacent, &c.*)

CHAP. XLV.

The Rendering of the Particle Near.

1. **M**Ethought I saw seven Ears growing upon the same Stalk, full and goodly, near which there sprung up seven more thin and small, and burnt up with Heat (*secundum.*)

2. Cato, who was near of the same Age with him, tells us, 'twas an usual Saying of Scipio's, That he never was less at leisure than when he was at leisure; nor less alone, than when he was alone (*qui fuit ferè ejus equalis.*)

3. He was a Man of great Industry and Sagacity in Business, which he delighted in exceedingly; and preserved so great a Vigour of Mind even to his Death (when he was very near eighty Years of Age) that some, who had known him in his younger Years, did believe him to have much quicker Parts in his Age, than before (*annos prope jam.*)

4. And Israel said to Joseph, Bring the Children to me, that I may bless them. And when he had brought them near, he kissed and blessed them (*propius.*)

5. Finding his Wealth wear away, he withdrew from Rome into Asia, and was then as near the State of an exil'd Person, as he was afterwards to the State of an Emperor (*tam prope à.*)

C H A P. XLVI.

The Rendering of the Particle Next.

1. **W**E must take care, first that our Bounty be not prejudicial both to those very Men that we shall seem to oblige, and others; *next*, that our Bounty be not beyond our Abilities; *and then*, that we give to every one according to his Merit (*deinde, ium.*)

2. *Romulus*, being now well enough pleas'd with his Strength, provides in the next place *Wisdom* to his Strength. He creates an hundred Senators (*consilium deinde.*)

3. Having given an Account of the Duties of young Men, which are available for the Attainment of Glory; we are *next* to discourse of Beneficence and Liberality (*deinceps.*)

4. We are to regard in the first Place our Country and Parents; then our Children and Family; *next* our Kindred.

5. As soon as I had taken the Sceptre, I began my Reign with securing God's Service, and the Religion I had been both born in, bred in, and, I hope, shall die in. *Next*, that I might make the better Progress in the Art of Ruling well, I long and seriously consider'd that Matter with myself (*Jam.*)

6. *Vortigern* was for his incestuous Marriage with his own Daughter condemn'd (as *Nennius* informs us, the most ancient of all our Historians,

rians, *next to Gildas*) by St. German, and his Son *Vortimer* set up in his stead (*post.*)

7. Good Education gives the Advantage of Habit and Custom; and Custom is of mighty Force. It is, as *Pliny* in one of his Epistles says of it, *the most powerful and effectual Master in every kind* (*efficacissimus omnium rerum Magister.*) It is an acquired and a sort of second Nature, and, *next to Nature itself*, a Principle of greatest Power. Custom bears a huge Sway in all human Actions. Men love those things, and do them with Ease, to which they have been long inur'd and accustom'd: And, on the contrary, Men go against Custom with great Regret and Uneasiness (*post ipsam Naturam.*)

8. *Next to the Gods*, there is nothing so capable of contributing to the Happiness and Welfare of Men, as Men (*secundum.*)

9. Upon this Assurance of his Strength, he denounces War against the *Sabines*, a People in those Days the most puissant and mighty, both in Men and Ammunition, *next to the Tuscans* (*proxime.*)

10. *Callicratidas* was Admiral of the Navy, *next after Lysander the Lacedæmonian* (*proximus post.*)

11. Our necessary Desires may be satisfied *with next to nothing*; for the Riches of Nature are low-priz'd (*penè nibilo.*)

C H A P. XLVII.

The Rendering of the Particle Never.

1. **N**othing comes to a Man in this World without Labour, and yet whatever is got, *tho' it be procur'd with never so great Pains*, we must leave it behind us (*quantifois laboribus comparatum fit.*)

2. There are some peculiar Ways and Manners in Men, which will appear, and discover what they are, let 'em use *never so much* Care to conceal 'em (*quantuscunque.*)

3. It is very certain, that the old Man might have won their Heart *with never so little* Liberality: His excessive Severity did harm, and that ancient Rigour, which we in our time are not able to bear (*quantuluscunque.*)

4. The Indisposition of a Friend lately suggested (*admoneo*) to me, that we were then best when we are sick. For what sick Person is disturb'd with Avarice or Lust? *He pursues no Amours* (*non amoribus servit*) he covets no Honours, he neglects Riches; *and let him have never so little, as being about to leave it, he thinks he has enough* (*Et quantulumcunque, ut relicturus, satis habet.*)

5. To speak copiously and prudently withal is better than to think *never so acutely* without Eloquence; because Thinking turns in itself, but Eloquence teaches to others (*vel acutissimè.*)

6. *Though*

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6. *Though* an Instrument *be never so little out of Tune*, yet this uses to be observ'd by a skilful Musician (*quamvis paulum discrepet.*)

7. Men of Valour feel not their Wounds in the Field; or feel 'em they do, but chuse to die rather than *be beat off never so little from their Post of Honour* (*tantum modò dimoveri.*)

8. If these Places were at all improv'd, and Nature assisted never so little by Art, for aught I know, the Sun would not shine upon a better Country (*paululum modò.*)

9. The King will do it without any Scruple, if Pompey says he likes it *never so little* (*paulum modò.*)

10. The Bridges are ill-built, and the Planks are set so wide and gaping from one another, that you can scarce go over them safe on Horseback, *if you are never so careful* (*quantumvis advertas.*)

11. If the Hawk *misses his aim never so little*, presently the Crane runs him through with his Bill, and down he tumbles dead to the Ground (*minimum aberret.*)

12. If a Man's Wit be wandering, let him study Mathematicks; for in mathematical Demonstrations, if his Mind rambles *never so little*, he must begin again (*vel minimum.*)

13. The People of Rome preferr'd their Commonwealth, *tho' never so much shatter'd with civil Broils*, before the intolerable Yoke of their Emperors (*quamlibet.*)

14. Think not that the most High God will regard your Presents, and accept your Libations, *tho' never so many.*

15. You

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15. You will not easily see all over *Turky* any thing of a neat House, *tho'* of a Man *never so great, never so rich.* The common sort live in Huts and Cottages (*quamvis.*)

16. Your rich and great Men think they have done a Kindness, when themselves have received *never so great a one* (*quamvis magnum aliquod.*)

17. Some, flinging their Weapons shamefully away, went blindly into the Water; others lingering upon the Banks, between the Thoughts of flying and fighting, were trod under foot. *Never had the Romans before that Day a more desperate Battle* (*Non alia ante Romana pugna atrocior fuit.*)

18. It must necessarily be acknowledged that the World had a Beginning; *otherwise those things which are in their own Nature corruptible, had never been able from all Eternity to have held out against those forcible and violent Assaults, which in an infinite Duration must have happen'd* (*neque enim quæ natura sunt corruptibilia [quæ mortali sunt corpore] potuissent.*)

C H A P. XLVIII.

The Rendering of the Particle NO.

1. **T**HE common People admire and extol mightily those in whom they think they see any rare and extraordinary Qualities: but they

they despise and slight those in whom they reckon there is *no* Virtue, *no* Spirit, *no* Courage (*nihil.*)

2. *No* Harm can possibly happen to a good Man either dead or alive; nor will his Affairs ever be unregarded by the immortal Gods.

3. *Callimachus* has an Epigram upon *Gleombrotus*, who, he says, tho' *no* Misfortune had befallen him, threw himself down from a Wall into the Sea, upon reading *Plato's* Dialogue of the Miseries of Life.

4. They looked when he should have swollen, or fallen down dead suddenly: But after they had looked a good while, and saw *no harm* come to him, they chang'd their Minds, and said that he was a God (*nihil incommodi accidere.*) *ἄνθρωπος, nihil mali.* Hoc sensu voc ἄνθρωπος est in Græca versione Jobi iv. 8. & apud Theophrastum iv. 15. *Grotius.*

5. You know that I *no more* use to speak Greek in a Latin Discourse, than Latin in a Greek one (*non plus.*)

6. *He that tempts a Woman to Uncleaness is in no less Danger and Jeopardy, than if he had committed the Act.* For they reckon that a laid and studied Design of committing any Crime is equal to the Fact itself; since its not taking effect does not make the Person, that did all that in him lay in order to it, a whit the less guilty (*Solicitasse ad stuprum nibilo minus quam stuprasse periculi est.*)

7. I have written these things to you, as supposing them *no less* unknown nor less agreeable to you, than they were to myself; for nothing more

de-

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delights you as well as myself, than the Works of Nature (*quia nec minus ignota quam mihi, nec minus grata credebam.*)

8. Mere Speculation is a very raw and rude thing, in comparison of that true and distinct Knowledge which is gotten by Practice and Experience. The most knowing Man in the Art and Rules of Navigation is *no-body* in comparison of an experienced Pilot and Seaman. Because Knowledge perfected by Practice is as much different from mere Speculation, as the Skill of doing a thing is from being told how a thing is to be done. For Men may easily mistake Rules, but frequent Practice and Experience are seldom deceived (*nihil est.*)

9. We have receiv'd *no small* Satisfaction from this Peace, as believing it will prove to the common Benefit of both Nations, and to the *no slight* Detriment of our Enemies (*haud mediocris.*)

10. The barbarous People *shewed us no little Kindness*: For they kindled a Fire, and received us every one, because of the present Rain, and because of the Cold (*non vulgari humanitate erga nos usi sunt.*) *παρεῖχον ἡ τὴν τυχῶσαι φιλανθρωπίας αὐτῶν.*

11. At those Fortifications *Cesar* had placed *Volusenus* with the ninth Legion. To this Man, because he *was in no very good State of Health*, he sent *Lentulus* to assist him (*valetudine minus commoda utebatur.*)

12. It was a notable Story, that of *Vedius Pollio*, upon his inviting *Augustus* to Supper.

One

One of his Boys happen'd to break a Glass; and his Master, in a Rage, commanded him to be thrown into a Pond to feed his Lampreys. The Boy was seiz'd, but broke loose, and threw himself at *Augustus's* Feet, only desiring that he might not die that Death. *Cæsar*, in Abhorrence of the Barbarity, presently order'd all the rest of the Glasses to be broke, the Boy to be releas'd, and the Pond to be fill'd up, *that there might be no farther Room* for an Inhumanity of that Nature (*ne quis porro locus foret.*)

13. For as much as the Enemy was *no farther off than* a Dart might be cast, *Cæsar* gave the Sign of Battle (*non longius aberat, quam quæ*)

14. He that remembereth our yesterday's Dispute, *is in no great Danger of not* thinking Death, either to be desired, or at least not to be feared (*haud sanè periculum est, ne non.*)

15. Let *no one of us* excel the rest; but, if there be any such, let him go elsewhere, and live among others. Is not this so in all Commonwealths? Do they not hate all Eminency in Virtue? (*nemo de nobis unus.*)

16. *Cæsar*, speaking a Word or two to them, touching his Mildness, that they might be in the less Fear, spar'd them all, and order'd his Soldiers *that none of them should be hurt*, and that they should lose nothing of what was theirs (*ne qui eorum violarentur.*)

17. *Canis* comes himself early, sees no Fisherman's Boat, inquires of the next Neighbour, whether *is was any Holiday with the Fish-*

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men, because he saw none of them (*quod eos nullos videret.*)

18. Their Bodies are vigorous and healthy, their Strength beyond their Stature, and that none of the lowest (*nec ea tamen improcera.*)

19. Though they have none of the fruitfullest Soil, nor the best Air in the World, yet they so fortify themselves by their temperate Course of Life against the Unhealthiness of the Air, and, by their Industry, they so mend (*medentur*) their Soil, that there is no where to be seen a greater Increase of Corn and Cattle; nor are there healthier Men to be found, and freer from Diseases, than among them (*Quum neque solo sint usquequaque fertili, nec admodum salubri calo.*)

20. No Man is mistaken for himself alone, but draws in others into the same Mistake with himself (*nemo, &c. sed.*) *Unusquisque subintelligitur in nemo.*

Qui sit, Mæcenæ, ut nemo, &c.

21. As to all Parts of Learning he was almost illiterate, and thought no other Part of History so considerable as what related to his own Family; in which, no doubt, there had been some very memorable Persons (*nimirum scilicet.*)

22. Themistocles, no doubt, was in the right, when he thought it more for the Honour of a Ruler to gain his Point by Request than by Command (*omni procul dubio.*)

23. The Law was our Schoolmaster to bring us unto Christ, that we might be justified by Faith; but, after that Faith is come, we
are

are no longer under a Schoolmaster (*non jam.*)
ex istis.

24. It was well said by *Pittacus*, who was reckon'd in the Number of the seven wise Men, when the *Mitylenians* would have given him many Thousand Acres of Land, Do not, I beseech you, give me what many may envy, and more covet. Wherefore *I will have no more of those than an hundred Acres*, which may both testify the Reasonableness (*aequitas*) of my own Mind, and your good Will. For small Gifts are lasting, but rich ones do not use to be of any long Continuance (*ex istis nolo amplius quam centum jugera.*)

25. This Life is wholly in order to the other. Do but make sure to live well, and there is no need (*nihil opus*) of living long. Some live a great Pace, and, by continual Diligence and Industry in serving God and doing good, do really dispatch more of the Business of Life in a few Years, than others do in a whole Age; who (*qui quidam*) go such a sauntering Pace towards Heaven, as if they were in no haste to get thither (*quasi illo pervenire non nimis festinent. Velut si eo petiri non magnopere vellint.*)

26. Since it would be to no Purpose to dispute about Right, if there be no such Thing as Right, it will be necessary for us to confute this Error in the first Place (*si ipsum jus nullum.*)

27. He was of an imperious Nature, and nothing wary in disobliging and provoking other Men, and had too much Courage in offending and incensing them: But, after having offend-

ed and incens'd them, he was of so unhappy feminine a Temper, that he was always in a terrible Fright and Apprehension of them (*prorsus non.*)

28. Neither is Temperance desirable for its own sake, nor Patience, nor Industry, *no, nor Fortitude neither*: But these we pursue after, as the best Cure for the Sollicitudes and Disasters of human Life (*ne fortitudo quidem.*)

29. I have fed you with Milk, and not with Meat; for hitherto ye were not able to bear it, *no nor even yet are ye able* (*sed ne nunc quidem potestis.*)

30. Jesus saith unto him, *see thou tell no Man*, but go thy way, shew thyself to the Priest, and offer the Gift that Moses commanded, for a Testimony unto them (*Vide ne cui dicas*)

31. When the Barbarians saw the venomous Beast hang on his Hand, they said among themselves, *No doubt* this Man is a Murderer, whom tho' he hath escaped the Sea, yet Vengeance suffereth not to live (*Omnino*)

32. If a good Man should have such a Power, as that, by snapping his Fingers, he could slip his Name cunningly into rich People's Wills, he would not make use of this Power, *no not altho' he were fully assured* that no one living would suspect it (*ne si exploratum quidem habeat.*)

33. England *has no need* of foreign Aid, which has Strength enough in herself to defend herself

herself and hers, and repel foreign Force (*Anglie nihil opus.*)

34. He who is griev'd that another should enjoy those Advantages which are *no ways pre-judicial to himself*, is in truth envious (*nihil noceant.*)

CHAP. XLIX.

The Rendering of the Particle Not.

1. **H**ercules is gone to the Gods; he had never gone, had he *not*, while he liv'd among Men, secured his Passage thither (*nisi.*)

2. We are so far from being unwilling to be writ against, that we desire nothing more; for, in Greece itself, Philosophy had never been in so great Reputation, had it *not* been brought into Request by the Disputations and different Judgments of the greatest Scholars.

3. As oft soever as he engag'd with the Romans in Italy, he always came off superior. And, *had he not been weaken'd* by the Envy of his Countrymen at home, he seems to have been capable of conquering them (*Quod nisi, &c. debilitatus esset.*)

4. All Actions seem more laudable, that are done without Ostentation and calling the People to witness; *not that they are to be run away from*: for all good Works love to be placed in the Light; but yet Virtue can have no Thea-

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tre more ample than its own Conscience (*non quò fugiendus sit.*)

5. I'll first lay down a Definition of Pleasure; *not that I suppose* you want any such Information, but that we may proceed more regularly (*non quò, &c. arbitrer.*)

6. Grief wears away by degrees; *not that* the Evil itself is wont to receive any Change, or can admit it; but Use teaches that Lesson which Reason ought to have done; that those Things that appear great, are in Reality little.

7. Two Arts they owe to us, Printing and the making of Paper; *and not intirely to us neither*, for a good Part of the Invention was their own (*nec solis tamen nobis.*)

8. As for such things as are to be exported, they think it more adviseable to carry them out themselves, than that others should come and fetch them; to the end they may the better understand the State of the neighbouring Countries, *and not forget the Use and Art of Navigation* (*neque maritimarum rerum usum & peritiam oblitum eant.*)

9. Seneca, who was somewhat dubious sometimes as to the future Condition of the Soul, yet could tell his dear *Lucilius* with what Pleasure he could think of it; for the Soul hath this Mark of Divinity in it, *that it is delighted with Divine Speculations, and converses with them as with Matters not foreign, but which nearly concern it* (*quod illum divina delectant, nec ut alienis interest, sed ut suis.*)

10. He

10. He exhorted his Soldiers to retain the Memory of their Valour, *and not* to be confounded, but to receive the Enemy's Charge bravely (*neu.*)

11. In all Pleasures whatsoever they observe this Rule, that a lesser Joy may not hinder a greater, *and that Pleasure may not breed Pain*, which they think does always follow dishonest Pleasures (*neq̄ dolorem aliquando voluptas pariat.*)

12. Contract *not* Friendship with a passionate Man, nor converse with one that is cholerick (*Noli.*)

13. Violent Love is *not at all*, or not much removed from Madness (*nihil.*)

14. To-morrow I'll send down such a Storm of Hail, as has *not* been in *Egypt*, since the Foundation of it to this Day (*nullus.*)

15. The *Israelites* inquired of the Lord, whether they should again go out to Battle against the *Benjamites*, or *not* (*an contra, an secus.*)

16. Have you any thing to alledge *why* we should *not* dismiss our Friends the Stoics (*quin?*)

17. *Does not* Dionysius seem plainly enough to have declared by *Damocles*, that nothing could be happy to the Man who had always some Terror hanging over him (*satisne videtur?*)

18. There are other Philosophers, *and those too of considerable Note* (*Et hi quidem magni atque nobiles*) who believe the World to be administered and governed by a Divine Wisdom and Direction; *and not only so*, but that the same Deities consult and provide for the com-

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portable Subsistence of Man (*neque verò id sol-*
lum.) ὁ μόνον δι, 2 Cor. viii. 19;

19. God sent a Murrain upon Pharaoh's Cat-
tle, upon his Horses, Asses, Camels, Oxen, Sheep,
and Goats. But not even so did Pharaoh dismiss
the Israelites (*ne sic quidem.*) οὐδὲ οὕτως.

20. Aristotle happening to light upon a long-
tongued loquacious Fellow, who in a tedious
impertinent Story was every Foot putting in,
And is not this wonderful, Aristotle? Not at
all, quoth the Philosopher; but this indeed were
wonderful, if any one endued with a Pair of
Feet could bear thee and thy Loquacity (*Mini-*
me id quidem.)

21. Paul, having passed through the upper
Coasts, came to Ephesus: And, finding certain
Disciples, he said unto them, Have you received
the Holy Ghost, since ye believed? And they
said unto him, We have not so much as heard
whether there be any Holy Ghost (*Nos verò ne qui-*
dem, an Spiritus Sanctus sit, audivimus.) Ἄλλ'
οὐδὲ, εἰ Πνεῦμα ἅγιον ἐστίν, ἠκούσαμεν.

22. They send back word, that they do not
value their Goods and Lands *this*, in compari-
son of the King's Favour (*ne tantilli.*)

23. Upon their Days of Fasting, they take
neither Bit nor Drop; nay, they dare not so much
as wash their Mouths with Water (*nec audent.*)

24. Fornication, and all Uncleaness, or Co-
vetousness, let it not be once named amongst you,
as becometh Saints (*nec [ne quidem] nominetur.*)
οὐδὲ ὀνομαζέσθω ἐν ὑμῖν.

25. Be-

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25. Before the third, *who was not far off neither*, could come up, he dispatches the other *Curiaius* also (*qui nec procul aberat.*)

26. 'Tis the Duty of a Judge always in Causes to follow the Truth; of an Advocate, to defend sometimes what's like Truth, *tho' it be not exactly so* (*etsi minus verum sit.*)

27. An Acquaintance that does *not* please *very well* wise Men think it more decent to unrip by Degrees, than to cut it asunder all at once (*minus.*)

28. The Air is so mild and temperate, that the Summers are *not so* scorching, and the Winters mighty gentle (*minus.*)

29. Say not thou, What is the Reason that the former Days were better than these? For thou dost *not* inquire *wisely* concerning this (*parum sapienter.*)

30. *Speusippus* caused the Pictures of Joy and Gladness to be set round about his School, to signify that the Business of Education ought to be render'd as pleasant as may be. *And indeed* (*Et verò*) Children stand in Need of all the Enticements and Encouragements to Learning and Goodness. *Fear*, says *Tully*, *will not teach a Man his Duty, and bold him to it for any long time*: For, when that is removed, Nature will break loose, and do like itself (*Metus haud diuturni magister officii.*)

31. There are some Reasons of State to encourage your Majesty *not* to reject these miserable Creatures flying to you for Succour. But I am unwilling that you, so great a King, should
be

be induced to the Defence of the Calamitous by any other Arguments, than your own Piety, Royal Benignity, and Magnanimity (*ut ne.*)

32. *Alcibiades* advised his Friend *not to give any Answer* till he had run over the Letters of the Alphabet (*ne quid responderet.*)

33. If a wise Man be ready to perish for Hunger, may he not take away Victuals from another that's good for nothing? *Not at all*; for my Life is not more useful to me than such a Disposition of Mind as to wrong no one for my private Advantage (*Minimè verò*)

34. *Pliny* says, in a certain Place, That Hares and Partridges do *not* grow fat (*negat.*)

35. *Dionysius* the Tyrant, having supped with some *Lacedaemonians*, said he did *not* like their black Broth, which was the prime Dish of the Table. Then the Cook reply'd, No Wonder, Sir, for you had not the proper Seasoning. What is that, says he, I pray? Hard Hunting, Sweat, Hunger, Thirst. Those are the only Sauces the *Lacedaemonians* use (*negavit.*)

36. Let us hold this as a Maxim both at home and abroad, as well as in every Condition of Life, that we be implacable towards ourselves, but easily reconcil'd even to those *who cannot forgive any but themselves* (*qui dare veniam nisi sibi nesciunt.*)

37. Next to Piety towards God, and Righteousness to Men, nothing is thought a more significant Commendation, than that a Man was never, or very rarely, heard to speak ill of any one. It was a singular Character of a *Roman*

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man Gentleman, He knew not what it was to give any Man an ill Word (*Nescivit quid esset maledicere.*)

C H A P. L,

The Rendering of the Particle Now.

1. **L** O O K towards Heaven, and number the Stars, if thou canst number them: *now* so numerous shall thy Progeny be (*atqui.*)

2. Poets were in no Credit among the old Romans. Cato objected it by way of Reproach to *M. Nobilior*, that he had carried Poets into his Province. *Now* he hath taken *Ennius* along with him into *Ætolia*, as is well known (*autem.*)

3. He that maintains that Riches are to be despis'd, ought to shew himself above all Gain. *Now* he shewed himself such a Man (*at ille.*)

4. *Now* we must speak of the Order which is to be observ'd in our Words and Actions (*deinceps.*)

5. *Now* when *Cesar* perceiv'd that the Enemy was possess'd of the Hill, and that they could not easily be dismounted; he resolv'd to defer fighting a little (*Quod ubi*) *Quod* videtur abundare; aut certè connectioni servit.

6. *Now* if the Greeks read the Works of one another, why should not the *Latins* do the same (*quod si.*)

7. The Stage is more beholden to Love, than the Life of Man. For, as to the Stage,
Love

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Love is always Matter of Comedy *and now and then of Tragedy too*: But in Life it does much Mischief; sometimes like a Syren, sometimes like a Fury (*quandoque etiam & tragædiæ.*)

8. *Now concerning the Collection for the Saints,* as I have given order to the Churches of Galatia, even so do ye (*Quod ad collectam attinet in sanctos conferendam.*) Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους.

9. *John* forbid him, saying, I have need to be baptised of thee, and comest thou to me? And *Jesus* answered said unto him, *Suffer it to be so now*: For thus it becometh us to fulfil all Righteousness (*Sine modo*) Ἀφ' ἑστί.

C H A P. LI.

The Rendering of the Particle Ut.

1. **W**AS you not sollicitous what would become of your Soul, if you should be knock'd on the Head? Not very much; for I had commended myself once for all to St. *Barbara* (*de.*)

2. *Scipio*, by a cross Wind, being forced into the Power of his Enemies, cast himself upon the Point of his Sword; and as the People were inquiring what was become of the General, The General, says *Scipio*, is very well; and so expir'd (*imperatore.*)

3. There never *was* (*existit*) any great and excellent Person without Diligence. When the

the Roman Historians describe an extraordinary Man, this always enters into his Character as an essential Part of it, that he was of incredible Industry, of singular Diligence, or something to that purpose. And indeed a Person can neither be excellently good, nor extremely bad, without this Quality (*incredibili industria, diligentia singulari.*)

4. Monica, the Mother of St. Austin, by the Constancy and Importunity of her Prayers, obtained of God the Conversion of her Son, who proved afterwards so great and glorious an Instrument of Good to the Church of God: According to what St. Ambrose, Bishop of Milan, to encourage her to persevere in her fervent Prayers for her Son, had said to her: *It cannot be, says he, that a Son of so many Tears should miscarry (Fieri non potest, ut filius tot lacrymarum pereat.)*

5. If you find any one of that Pbyz, you may be sure 'tis Philocrates (*ad istam faciem.*)

6. Let us go under that Shade, to avoid the Heat of the Sun (*ab sole calor.*)

7. Cares are conversant in Palaces: They fear not the Glittering of Gold (*ab auro fulgor.*)

8. The Injuries of powerful Men are commonly very great (*à potentibus.*) h. e. *quas faciunt.*

9. I think she has all the Signs of doing well, that any body can have (*signa ad salutem*) *pertinentia nempe.*

10. If a Pilot is mightily extoll'd, who saves his Vessel from a Storm and a rocky Sea, why should not his Prudence be esteemed singular, who,

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who, out of so many and so great Storms of State, arriv'd at Safety (*civillis.*)

11. Every Man to whom God hath given Riches and Wealth, and hath given him Power to eat thereof, and to take his Portion, and rejoice in his Labour: *This is the Gift of God* (*cuiusque homini, &c. Hoc divini maneris est.*)

12. It is better to go to the House of Mourning, than to go to the House of Feasting: For that is the End of all Men, and the Living will lay it to his Heart (*in lugubrem ire domum, quam in epularem.*)

13. The Ways and Paths of Wisdom are all pleasant and peaceful. She is a Tree of Life to those that hold her fast, and happy the Men that have caught her (*vitalis.*)

14. When the Chest was opened, she sees a Babe crying; and, having Compassion on it, says it is one of the Hebrews Children (*ex.*)

15. That I may not be further tedious unto thee, I pray thee that thou wouldst hear us of thy Clemency a few Words (*pro equitate sua.*)

16. About that time Herod the King stretched forth his Hands to vex certain of the Church, (*ut affligeret ab ecclesia nonnullos.*)

17. When Peter was come up to Jerusalem, they that were of the Circumcision contended with him, saying, Thou wentest into Men uncircumcised, and didst eat with them (*qui erant à circumcissione.*)

18. What

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18. What those *that are of that Sect* both say and mean no one moderately learned can be ignorant (*qui sunt ab ea disciplina.*)

19. *Mettius, General of the Sabines*, had run down from the Tower, and scatter'd and chac'd the Romans the whole Extent of the Town (*ab Sabinis princeps.*)

20. *Narcissus* was Clerk of the Accomptes to him, whom he afterwards made Praetor and Quæstor by a Decree of the Senate.

21. He was of the Bedchamber to three Kings successively (*à cubiculo.*)

22. This Man was of the Privy Council to all the Kings under whom he liv'd, and went through the highest Offices (*à sanctoribus fuit consiliis.*)

23. She is not afraid of the Snow for her Household, for all her Household are cloathed with Scarlet (*à vroe.*)

24. In regard he was unprovided of Shipping, he sent one into England to levy with the King's Consent Ships and Seamen against the *Hollanders* (*à re classaria minus instructus.*)

25. Beware of the Leaven of the Pharisees, which is Hypocrisy (*Cavete vobis à*) Προσεχετε
ιαυτοῖς ἀπὸ τῆς ζύμης, &c.

26. They pass'd the widest River, ascended the highest Banks, fought in the most disadvantageous Place: Which things Greatness of Soul had made easy of most difficult (*facilia ex difficillimis redegerat.*)

27. The Mountain, when it had walked from Saturday in the Evening, till Monday Noon*

Noon, as weary of its Journey, and labouring with its own Weight, stood still (*ex itinere.*)

28. Could an Army be levied of true Friends, they would rout double their Number by their united Force, and firm Resolutions not to desert one another.

29. Of two Evils the less is always to be chosen (*De duobus, &c.*) *Elegantius quam ex.*

30. Then also many Thousands of the *Latins* were received into the City; who were appointed to seat themselves about the Temple of Murcia (*ad Murcia.*)

31. When we had sailed over the Sea of Cilia and Pampbylia, we touch'd at Myra a City of Lycia (*Lycie Myram appulimus.*) *κατὰ τὴν θάλασσαν τὴν Μύραν τῆς Λυκίας.*

32. Jesse begat David the King, and David the King begat Solomon of her that had been the Wife of Urias (*ex ea quæ fuerat Uriæ.*) *ἐκ τῆς τοῦ Οὐρίου, ἐκ illa Uriæ.* Similis locutio apud *Virgilium*.

Hætoris Andromache Pyrrhin' connubia servas?

Nam & uxor & quondam deest ut plenus fiat sermo. *Grotius.*

33. These were the only foreign Sacrifices of all others that Romulus receiv'd and admitted, being even then a Furtherer of Immortality gained by Prowess, to which his own Destiny led him (*Hæc sacra Romulus una ex omnibus peregrina suscepit.*)

34. To

34. To persuade a Prince to what is fit, is a Matter of great Labour: To flatter any Prince whatever is very easy (*multi laboris est.*)

35. Let us hear the Conclusion of the whole Matter: Fear God, and keep his Commandments; for this is the Duty and Business of all Men (*nam hoc est omnium.*)

36. For a Man to struggle and fret himself, when he sees and knows all he does is in vain, is the Extremity of Madness (*extremæ demæntiæ.*)

37. It is an Argument of a great and generous Mind, to employ ourselves in doing Good, to extend our Thoughts and Care to the Concernments of others, and to use our Power and Endeavours for their Benefit and Advantage; because it shews an Inclination and Desire in us to have others happy as well as ourselves (*Magni & generosi est animi.*)

38. Virtue delights us of itself, and by its own Nature and Beauty engages the Affections of all Men (*ipsa per se.*)

39. Fortitude needs not Anger for its Assistant: It is sufficiently furnish'd of itself. For by the same Reason one may say, that Drunkenness were serviceable to Fortitude, and that Madness were so too; because Men, both mad and drunk, do often many Things with much Vehemency.

40. Seest thou a Man that is hasty in his Words? There is more Hopes of a Fool than of him (*de eo.*)

41. Virtue begins in the forsaking of Vice; and the first Part of Wisdom is not to be a Fool.

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The Soul of Man is an active Principle, and will be employ'd one way or other; it will be doing something; if a Man abstain from Evil, he will be doing Good (*prima sapientia.*)

42. He tells us himself, *in the Close of the third Book*, that he intended afterwards to treat of this (*in extremo tertio libro.*)

43. The Ancients did so far abhor any Excess in Gaming, that *Aristotle* in his fourth Book of *Ethics*, at the latter End of the first Chapter, places Tyrants, Gamesters, and Robbers, in one Class, their Dispositions being exactly the same.

44. *Domitius's* Intention being known abroad, the Soldiers that were at *Corfinium* in the Beginning of the Evening, make a Mutiny (*primo vespere.*)

45. *In the Midst of this Entertainment*, the King commanded a drawn Sword, fasten'd by a single Horse-hair, to be let down the Ceiling, so as to point at the Head of his Guest (*in hoc medio convivio.*)

46. There are very few so innocent and free either from Infirmities or greater Faults, as not to be obnoxious to Reproach upon one Account or other; even the wisest, and most virtuous, and most perfect among Men, have some little Vanity or Affectation, which lays them open to the Raillery of a mimical and malicious Wit: Therefore we should often turn our Thoughts upon ourselves, and look into that Part of the Wallet, which Men commonly fling over their Shoulders, and keep behind them, that

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that they may not see their own Faults (*in id manticae.*)

47. *Domitius* gives out in Council, that *Pompey* will speedily come to succour them, and wishes them not to be dismay'd, and to prepare such Things as are of use for the Defence of the Town (*usui.*)

48. *Pythagoras*, or whoever was the Author of those *Golden Verses* which pass under his Name, recommends this Practice to his Scholars, every Night before they slept, to call themselves to account for the Actions of the Day past; inquiring whether they had transgressed, what Good they had done that Day, or omitted to do. And this, no doubt, is a Thing of excellent Use towards our Improvement in Virtue (*appri- mè utile est.*)

49. There were dwelling at Jerusalem Jews; devout Men, out of every Nation under Heaven (*ex omnibus, quæ usquam sub cælo sunt, gentibus.*)
ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρανόν.

50. I am as much delighted with the orderly (*dispositus*) Life of Men, of old Men especially, as with the constant (*certus*) Course of the Stars. For something of Hurry and Confusion, as it were, are not wholly unbecoming young Men; but all Things still and regular are expected of the old, in whom Pains-taking is of the latest, and Ambition is scandalous (*quibus industria sera, ambitio turpis est.*)

51. If he march'd this way, he was sensible his Enemies would be inform'd of his coming, before he had made a third Part of his March;

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but, if he should go through the desert Places, he hoped he should come upon the Enemy un-awares (*prius adversarios rescituros de, &c. quam, &c. confecisset.*)

52. There is no Pleasure that will hold out and abide with us to the last, but that of Innocency and Well-doing. All Vice is Folly; and, as *Seneca* truly says, *All Folly is sick and weary of itself.* The Pleasure of it is slight and superficial, but the Trouble and Remorse of it pierceth our very Hearts (*Omnis stultitia laborat fastidio sui.*)

53. No-body knows but he that hath tried, how hard it is to break off an old Custom (*quàm difficile sit, &c. relinquere.*)

54. *Demosthenes* did by great Resolution, and almost infinite Pains, and after a long Habit, alter the natural Imperfection of his Speech; and, even in despite of Nature, become the most eloquent Man perhaps that ever liv'd (*adversante natura.*)

55. The Condition of the miserable Creature admits of no longer Delay; if ye at all desire his Welfare, some Endeavour must be us'd, that he may be speedily delivered from the noisome Stench of Imprisonment (*fert.*)

C H A P. LII.

The Rendering of the Particles On and Upon.

1. **H**E was a Man very well bred, and of excellent Parts, and spoke gracefully upon any Subject; having a good Proportion of Learning, and a ready Wit to apply it, and enlarge upon it; of a pleasant and facetious Humour, and a Disposition affable, generous, and magnificent (*qualicunque super re.*)

2. When they had made very great Preparations for the War on both Sides, and the Business seemed to turn upon this, which should enter the Field first, Tullus prevents the Enemy, and invades the Sabine Territories (*in eo verti.*)

3. He hath routed me with Defeat upon Defeat, making Incursions upon me like a Soldier (*cladibus aliis super alias.*)

4. The Leaders on both Sides joined Battle; on the Sabine Side, Mettius Curtius; on the Roman Hostus Hostilius (*ab Sabinis.*)

5. By the Mouth of the River Hypanis, which on the Side of Europe falls into the Black Sea, Aristotle says certain Insects are bred, that live but one Day.

6. Come on, let us attack the Garrison of the Uncircumcised; it may be the Lord may be on our Side (*à nobis stet.*)

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7. The Queen promises to be mindful of the League, and that the King *shall find* nothing, that befits a most loving Confederate, *wanting on her Part* (*ab ea desideraturum.*)

8. I do not call you to any dangerous Exploit: All the Soldiers are *on our Side*: As soon as they shall see my Standard, this will be their only Contention, who shall oblige me most (*nobiscum.*)

9. In *Trance* the Parent *welcomes* (*excipit*) the new-born Child with Tears: Funerals, *on the other Side*, are Matter of rejoicing, insomuch that they follow *the Discharged* (*exemptos*) with Expressions of Joy to their Graves (*contra, contraversum.*)

10. Some thought it expedient to continue in the Place, and commit the Matter to the Hazard of a Battle. *On the other Side*, *Cesar* had neither Assurance enough in his Soldiers that were terrified, and thought that some Time was to be interposed for the giving them new Spirits (*contra ea.*)

11. Amongst the *Grecians*, it was scandalous to no one, tho' of the noblest Extraction, to come upon the Stage for Hire. But this is reckoned infamous with us. *On the contrary*, several Things are becoming, according to our Customs, which were reckoned scandalous with them (*contra ea.*)

12. If we fall out among ourselves, we are undone. *On the other Side*, if we would make it our main Study to abide in brotherly Concord, there

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there would be no Cause to fear the Force or Subtlety of our Enemies (*quod contra.*)

13. The meek Man is happy, because nothing which Men can do to him can disquiet him, or disturb his Tranquillity. *Whereas, on the contrary,* a Man who is of a wrathful quarrellsome Disposition, is at every one's Mercy to be made unhappy, when, and as much as they please (*quod contra.*)

14. *On this Side* stand Frugality and Vigilance; *on that Side* Prodigality and Negligence: *On this Side,* Discipline; *on that,* Contempt of Order: *On this Side,* Patience in Toil; *on that,* Unaccustomedness to Labour: *On this Side,* Power; *on that,* Weakness (*hinc; illinc.*)

15. They are immoderate *on both Sides*, either in honouring their Friends, or affronting their Enemies (*in utramque partem.*)

16. We recommended, with great Fervency of Mind and Compassion, their Cause *on every Side* forsaken and afflicted, to your Commiseration and Protection (*ex omni parte.*)

17. There appeared unto him the Angel of the Lord, standing *on the Right Side* of the Altar of Incense (*à dextris*) ἐκ δεξιῶν.

18. I thank my God always *on your Behalf*, for the Grace of God which is given you by Jesus Christ (*de vobis.*) περὶ ὑμῶν.

19. A great Multitude followed him, because they saw his Miracles which he did *on them that were diseased* (*in ægrotantibus.*) ἐπὶ τοῖς ἀσθενέσιν.

20. Paul and Barnabas, being brought *on their Way* by the Church, passed through *Phenice* and

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Samaria, declaring the Conversion of the *Gentiles*: And they caused great Joy unto all the Brethren (*deducti.*) προπεμφθέντες ὑπὸ τῆς ἐκκλησίας, id est aliquousque deducti à fidelium quibusdam, Nam προπέμπειν non est comitem se dare itineri; sed honoris causa aliquousque prosequi, unde nomen habent carmina προπεμψικά. Grotius.

21. When you have a Mind to divert your Fancy, call to Mind the several Gifts and good Qualities of your Acquaintance; as for Example, the Industry of one, the Modesty of another, the Liberality of a third, and so on. For there is nothing so entertaining as a lively Image of the several Virtues, visible and eminent in the Dispositions of those we converse with (*aliusque aliud.*) ἄλλος δὲ ἄλλο τι.

22. Some Men bestow too much Study and Pains upon Things that are obscure and difficult, and unnecessary too (*in.*)

23. 'Tis not so well for Women to spend their Brains upon Books, unless they had more to spare.

24. The Burden of the whole Affair, and the Event of this important War, seems to depend upon your Pleasure (*ex.*)

25. *Abimelech* charged all his People, that no one should touch *Isaac* or his Wife, and that upon Pain of Death (*sub.*)

26. He struck up a private Peace with the *Irish*, the most barbarous Enemies imaginable to *England*, upon base dishonourable Terms (*conditionibus.*)

27. Weigh

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27. Weigh my good Qualities with my bad, and, if you find the good ones weigh down the bad, incline to that Side. *Upon this Condition, I'll put you in the same Balance (hac lege.)*

28. If they fall sick, they omit their Fasts, yet *upon this Condition*, that, when they are well, they will fast as many Days as they neglected before (*cum eo tamen.*)

29. Kings and Princes sometimes retire for *their Diversion (animi causâ.)* To be always on the Throne would be a wearisome Slavery. Greatness must *upon Occasion* be abstained from, to preserve and refresh the Taste of it (*in loco.*)

30. The King of *Egypt*, having got together an incredible Number of Soldiers, marched into *Syria upon Pretence of Peace (per speciem.)*

31. Honour cherishes Arts. The *Grecians* thought the Perfection of Learning lay in vocal and in instrumental Music. Therefore *Epaminondas* is reported to have played singularly well *upon the Lute (barbit.)*

32. Taking away all their Horses from the *Gaulish* Cavalry, he *set thereon* the Soldiers of the tenth Legion, which he confided most in (*eò imposuit.*)

33. *Anaxagoras*, upon the News brought of his Son's Death, replied, I knew I begot him mortal; which Expression declares, that such Accidents are bitter to those that do not think of them before they happen (*nunciatâ morte filii.*)

34. Sayest thou this with an Intention to kill me, as thou killedst the *Egyptian*? Hereupon *Moses*, finding the Thing was known, fled for his

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his Life, and settled among the *Midianites* (*hic.*)

35. The Duty of a Man is properly that which it becomes him to do *upon every Occasion*, and the rendering to every one what is fit to be expected from him (*omni loco, in omni re.*)

36. *When he was just upon the Point of carrying the Town*, by some Accident or other, a Grove was fired in the Night-time (*cum jam in eo esset, ut potiretur.*)

37. After all the Labours of *Epicurus*, he knew it was to no Purpose to endeavour to root out wholly the Belief of a Deity out of the World, because of the unanimous Consent of the World in it; and therefore he admits of it as a necessary Prolepsis or Anticipation of human Nature, *that Nature itself had stamped an Idea of God upon the Minds of all Men* (*quod in omnium animis Deorum notionem impressisset ipsa natura.*)

38. The Gods, says *Seneca*, bestow their Benefits *upon the Unthankful*, and are ready to help those who make a bad Construction and Use of their Kindness. *The Sun riseth even upon the Wicked*, and the Seas are open to Pirates (*conferunt in. Etiam sceleratis oritur.*)

C H A P. LIII.

The Rendering of the Particle One.

1. **E**Very Soil is not proper for all Sorts of Grain or Fruit; *one* (*hic*) Ground is fit for Corn, *another* (*ille*) for Vines: And so it is in the Tempers and Dispositions of Children: Some are more capable of one Excellency and Virtue than another, and some more strongly inclined to one Vice than another: Which is a great Secret of Nature and Providence, and it is very hard to give a just and satisfactory Account of it.

2. They *both* objected, the same Crime *to one another* (*uterque alteri*.)

3. It was agreed, that there should be free Commerce, till the *one* Prince should denounce War against the *other* (*alter*.)

4. *Critolaus*, casting the Goods of the Mind into *one* Scale, and those of the Body and Fortune into the *other*, thinks that the former Scale does so far outweigh, that it would bear down Sea and Land.

5. This is the *one and thirtieth* Year since the War began (*tricesimus et alter*.)

6. These Matters being settled abroad, the Queen visited the University of Cambridge, *one of the Eyes of Britain* (*alterum Britanniae lumen*.)

7. As for his Customs, he promised to exact *less by one half* of the *English*, than of other Merchants (*alterâ parte minora*.)

8. The

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8. The Enemy, perceiving by the Fires, that our Cohorts in the Night-time kept Watch at the Fortifications, silently moved towards them, discharged their Arrows at them, and presently retreated to their own Party; for which our Men, taught by Experience, found out this Remedy, to make their Fires in *one* Place, and keep Watch in *another* (*alius*.)

9. There is *one* Kind of Deportment due to a Father, and *another* to a Son; *one* to our own Countryman, and *another* to a Stranger; *one* to a Friend or a Benefactor, and *another* to an Enemy that has injured us (*alius*.)

10. The Physicians were not yet agreed upon the Disease. One wou'd have it to be a Dropsy, another an Apofthume in the Guts, *one one thing*, and *another another* (*alii aliud*.)

11. Every one framed Opinions, and to that which he had heard of another added somewhat of his own Fear. When this from one Hand had spread to more, and *one* had handed it to *one*, and *another to another*, there seemed to be several Authors of the same Thing (*alii aliis*.)

12. There are several Sorts of Religions, not only in different Parts of the Island, but even in every Town; *some worshipping for God the Sun, others the Moon, or one of the Planets* (*alii solem, alii lunam, aliud errantium syderum Dei vice venerantibus*.)

13. *One Advantage* is given by Nature to *one Beast*, and *another to another*; which Peculiar each

each holds fast, nor swerves from it (*Bestiis aliud alii præcipui.*)

14. Vanquish'd we have these faithless Friends, and heartless Foes. Now know they well, *that it is one Thing to force away Virgins, and a far other Thing to fight with Men* (*aliud esse, longè aliud.*)

15. She tore her Brother in Pieces, and scattered *one Limb in one Place and another in another* (*aliud aliò membrum.*)

16. He disposes the Soldiers upon the Works, not at certain Distances, but by continued Watches and Stations, so that *they touch one another*, and fill up the whole Fortification (*inter se contingent.*)

17. *Dumnorix* undertakes the Business, and prevails with the *Sequani* to let the *Helvetians* go through their Confines, and makes them give Hostages *to one another*; the *Sequani* not to hinder the *Helvetians* Passage; the *Helvetians* to pass without Mischief and Injury (*inter se.*)

18. Now *there was but one to one left to fight at even band*; but neither in Hope nor Strength equally match'd (*æquato Marte singuli supererant.*)

19. *Sardanapalus*, the most wealthy King of *Syria*, commanded to be engrav'd upon his Monument, *What I have eat, that I have.* What else, says *Aristotle*, would one write upon a Beast's Sepulchre, and not a King's? (*inscriberes.*)

20. *Demetrius Phalereus* in his Oratory mentions that Spirit and Vehemence that

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is requisite; however he has such a Vein of Sweetness with him, *that one might know he had been Theophrastus's Scholar* (*ut Theophrasti discipulum possis agnoscere.*)

21. What *else* can one call the Soul but a God dwelling in a human Body (*aliud voces?*)

22. A good Name is better than precious Ointment, and the Day of Death than *the Day of one's Birth* (*suus cujusque natalis.*)

23. *Epicurus* is one who thinks nothing worth seeking, but what begets Pleasure or Exemption from Pain (*Is est Epicurus.*)

24. It is very difficult to determine nicely, *what one Man ought to make good to another* upon the bare Principles of Conscience and Honesty (*quid quemque cuique prestare oporteat.*)

25. The first Thing that Justice requires of us is, *that no one should hurt another*, unless he be necessarily driven upon it for his own Security (*ut ne qui quis noceat.*)

26. He was a Prince of slow Parts, *but yet one that* would hearken to them that gave him good Counsel (*qui tamen.*)

27. The same Letter informs me, that you study, and that you do not study. It denies that you study, *yet is so polite, that none but one that studies could write it*; or else happy are you above all Mortals, if *amidst* (*per*) Sloth and Idleness you can finish such Pieces (*sed est, tam, &c. que nisi à studente non potest scribi.*)

28. There was a certain Man in *Cæsarea*, call'd *Cornelius*, a Centurion of the Band call'd the *Italian Band*, a devout Man, and one that
feared

feared God with all his House, which gave much Alms to the People, and prayed to God always (*Deique tum ipse, tum tota ejus familia, metuens.*)

29. The mutual Slashings of Sword-players was one of the public Entertainments of the Pagans; exposing Children was done every Day (*erant inter.*)

30. He was reputed one of the Wise Men, that made Answer to the Question, When a Man should marry? A young Man not yet, an elder Man not at all (*inter Sapientes.*)

31. He dealt with the Queen by his Friends, that she would substitute four Men, who, in case she should die without Issue, should succeed one another in the Kingdom; hoping that he should be one of them (*ex illis futurum.*)

32. All Things come alike to all; there is one Event to the Righteous and to the Wicked; to the Good and to the Clean, and to the Unclean; to him that sacrificeth, and to him that sacrificeth not: As is the Good, so is the Sinner; and he that forsweareth, as he that feareth an Oath (*eadem est justis fortuna & injustis.*)

33. When the Day of Pentecost was fully come, they were all with one accord in one Place (*eodem*) *ἐν τῷ αὐτῷ.*

C H A P. LIV.

The Rendering of the Particle Other.

1. **U**PON the Arrival of these Forces, he pitched *another* Camp at the *other* Side of the Town. This Camp he appointed Curio to command (*alter.*)

2. At the same Time they fought in *two other* Places. For Pompey, to separate our Troops, had assaulted several Forts at once (*duobus praeterea.*)

3. The *French* will seize upon the Kingdom of Scotland, if any Thing should befall the Queen *other than well* (*humanitus accideret.*)

4. Take heed that ye do not your Alms before Men, to be seen of them : *Otherwise* ye have no Reward of your Father which is in Heaven (*Alioquin.*)

5. Of the Arguments that were brought against him, *some* he took off, *others* he neglected (*alia sec. partim.*)

6. The Church and State, by the Unskilfulness of some well-meaning Men, *jostled each other too much* (*inter se plus satis occurabant.*)

7. Every one knows that to a distemper'd Palate Meats *taste otherwise than they are* (*non, ut sunt, ita sapere.*)

8. Seest thou not how every Tree and Plant, how Sparrows and Ants, are all in their Kind intent to perform whatsoever naturally doth become and belong unto them? And wilt not thou

thou do that which belongs unto a Man to do?
In truth; thou lovest not thyself: Otherwise
thou wouldst also love thy Nature, and humour
and comply with her Motions (*Nel ita lesset.*
Quod nisi ita esset.)

CHAP. LV.

The Rendering of the Particle Over.

1. **T**HOUGH I am not conscious to myself
that I was ever over fond of Life, yet
sometimes a secret Apprehension and Grief over-
clouds my Spirit, when I consider, that there
will once be an End of this Light, and that I
must part with all the Comforts of Life (*nimis
cupidus, cupidior.*)

2. *Metellus* had four Children; *Priam* fifty,
and seventeen of them born of his lawful Wife;
Fortune had the same Power over both; but she
made use of it but upon one of them. Many
Sons and Grandsons laid *Metellus* in the Grave,
but the Hand of an Enemy slew *Priam* before
the Altar, whither he had fled for Sanctuary,
after the Loss of so numerous a Progeny (*in.*)

3. No Man had ever a greater Power over
himself, or was less the Man that he seem'd to
be, which shortly after appear'd to every body,
when he cared less to keep on the Mask.

4. It is pleasant to command our Appetites
and Passions, and to keep them in due Order,
within the Bounds of Reason and Religion;

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because this is a kind of Empire, this is to govern: & It is naturally pleasant to rule and have Power over others, but he is the great and the absolute Prince, who commands himself. *Line*

5. They either complain'd of their own Fate in their Tents by themselves, or with their Acquaintance lamented the common Danger. *All over the Camp* there was signing of Wills (*Vulgo totis castris.*)

6. I lost many of my Horses by the Way, which were choak'd with eating new Barley, and drinking over-cold Water (*frigidior.*)

7. These Things seem to me to be spoken not over consistently (*non constantissime.*)

8. After a most bloody Butchery of both Sexes, and all Ages, at length Peace was granted, or rather a certain clandestine Hostility cover'd over with the Name of Peace (*inductus.*)

9. To speak Evil of others is almost become the general Entertainment of all Companies: And the great and serious Business of most Meetings and Visits, after the necessary Ceremonies and Compliments are over, is to sit down and backbite all the World. 'Tis the Sauce of Conversation, and all Discourse is counted flat and dull, which hath not something of Piquancy and Sharpness in it against somebody (*smith.*)

10. It is a great Art to keep one's self from being over-joy'd, and to keep them in due Order within the Bounds of Reason and Religion.

CHAP.

need have said, which is the same as to say, that ought is a verb, and is not a particle. C H A P. LVI.

The Rendering of the Particle Ought.

1. **O**UR Bounty ought to be more inclined to the Calamitous, unless perchance they deserve their Calamity (*esse debet, debebit esse*.)

2. Since *Panastus* is one who thinks nothing good but that which is honest, he ought not to think to have brought in such a Distinction (*non videtur debuisse introducere*.)

3. As this is to be done by all who think to enter upon a virtuous creditable Life, so, for ought I know, by no one more than yourself (*hanc scio, ab nemini potius*.)

~~4. As this is to be done by all who think to enter upon a virtuous creditable Life, so, for ought I know, by no one more than yourself.~~

C H A P. LVII.

The Rendering of the Particle Out.

1. **M**Anthony, when he had got the most flourishing Part of the Empire, could not be content; but, out of an unquiet Nature, desired the whole, and so lost all (*propter*.)

2. Anger is an Enemy to Counsel and Advice, and is indeed the Property of Fools; who, out of Weakness of Mind, and Shortness of Thought, are familiarly transported with it.

3. Out of Avarice he plucks down the Abbies, Places of venerable Antiquity and Majesty,

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and seizes upon their Wealth, which had been so many Years heaping together (*Ex avaritia.*)

An Ablative Case without a Preposition; as

4. He declin'd the public Functions of the Commonwealth, not *out of Laziness*, but Judgment.

5. His Arms and Legs (for his Breast was arm'd) were miserably mangled and hewn, many Stabs, *out of* a savage and beastly Cruelty, were bestow'd upon his headless Carcase.

6. Many Men, *out of* a Consciousness of what they have deserved, rather wish than believe that Death annihilates them: Because they had rather cease to be, than be revived (*reparari*) unto Punishment (*Plerique conscientia meritorum.*)

7. We are not ignorant, that you, *out of* your Wisdom, frequently revolve in your Minds, what the State of all Europe is, and what more especially the Condition of the Protestants (*pro.*)

8. Of the King's Servants, some he slew, others he wounded, and for no other Reason but *out of Malice to the King* (*in Regis invidiam.*)

CHAP.

C H A P. LVIII.

The Rendering of the Particle Since.

1. **W**HAT have *Castor* and *Pollux* to do at Sea, I wonder, since the one was a Horseman, and the other a Wrestler? That's as it pleas'd the Poets (*cum.*)

2. If Sighing did administer any real Relief to Pain, yet it were to be consider'd whether a gallant and brave Man should use it or no; *but since* it is no Abatement at all to it, why will we disgrace ourselves to no Purpose? (*cum vero.*)

3. We make it our farther Request, that, *since* the Merchants have given Security to satisfy the *Turks*, the Master may be discharg'd, and the Ship, together with her Lading, be forthwith dismiss'd (*quandoquidem.*)

4. *Since* you have forced me to yield, that they who are dead are not miserable, persuade me, if you can, that it is not a miserable Thing neither, that we must die (*Quoniam.*)

5. *M.* Do you think that Passions are incident to a wise Man? *S.* I am clearly of that Opinion. *M.* Then truly this Wisdom so much boasted of is of no great Value, *since it differs not much from Madness* (*Siquidem non multum differt.*)

6. Health is the Foundation and Basis of all the other Joys of Life; *since this alone makes Life easy and desirable*; and when this is wanting,

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ing, a Man is incapable of any other Pleasure
(*ut quæ vel sola reddat.*)

7. The Delights that are let in at the Eyes, the Ears, and the Nostrils, are peculiar to Man; *since no other Sort of Animals* contemplates the Figure and Beauty of the Universe; nor is delighted with Smells, *but as they distinguish Meats by them* (*nisi ad sibi discrimen;*) nor do they apprehend (*internosco*) the Concord or Discord of Sounds (*neque enim aliud animantium genus.*)

8. The Israelites desir'd of Samuel, that *since* both he himself was now old, and his Children followed not the Ways of their Father, he would set a King over them to govern them, after the Manner of other Nations. (*postquam.*)

9. 'Tis about forty Years *since* Solymán in the Beginning of his Reign took Belgrade, New Lewis King of Hungary, and promised himself the Possession of that Province (*cum.*)

10. 'Tis not yet a hundred and ten Years ago, *since* Lucius Písa got a Law to be enacted against the Corruption of Magistrates (*Nondum centum & decem anni sunt cum, &c.*)

11. 'Tis a great while *since* you have sent me a Letter. I have nothing, say you, to write. *Why then* (*At*) write this very Thing, that you have nothing to write; or at least that *with which* (*unde*) our Forefathers used to begin; If you are in Health, 'tis well; I am so likewise. This will be enough for me; for 'tis all in all. You'll think I am bantering, but I desire it seriously. Let me know what you are doing; of which I cannot be ignorant without the greatest

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greatest Uncasiness (*Olim nullas mihi epistolas mittis.*)

12. *Solyman* married *Roxolana*, contrary to the Custom of former Emperors, none of which had ever married a Wife *since the Days of Bajazet the Elder* (*ex quo*.)

13. How long may it be, *since* we four lived together at *Paris*? I take it to be a Matter of two and forty Years (*ex quo.*)

14. There shall come in the last Days Scoffers, walking after their own Lusts, and saying, where is the Promise of his coming? For, *since the Fathers fell asleep*, all Things continue as they were from the Beginning of the Creation (*ex quo enim patres obdormiverunt.*) *Ad* *huc* *subintellige* *quod* *et* *quod* *pro tempore.* Grotius.

15. Do not be ashamed of your old Acquaintance, though better Fortune has befallen you; it is not long *since* you was of our Opinion (*quod.*)

16. There was a Brasier at *Amasia*, that vex'd me very much; for, demanding of him whether he had any old Coins to sell, he answer'd me, that a few Days *since* he had a large Room of them, but now he had melted them down into Brass Kettles, as thinking them of no Use or Value (*paucos dies ante.*)

17. Nothing has been writ upon this Subject *since Panetius's Time*, that I could any way approve of. (*post Panetium.*)

18. This Ceremony the Romans have observ'd ever *since Romulus's Time* (*jam usque à Romulo.*)

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19. Ever since Augustus's Time, the People of Rome have rul'd Egypt as Kings; for so it was thought expedient to bridle and keep under that Province (*Jam inde ab Augusto.*)

20. The English Laws have long since pronounc'd, That the Crown, once worn, taketh away all Defects whatsoever (*jam olim.*)

21. It is long since grown to a Proverb amongst the English, that France can neither be poor, nor abstain from War for three Years together.

22. Making no doubt but that, since so many were privy to the Thing, his Project would come to the King's Ear, he left the Chersonese, and remov'd again to Athens (*tam multis consciis.*)

23. What Tully says of Philosophy, is much more true of the Christian Religion, the Wisdom and Philosophy which is from above; We can never praise it enough, since whosoever lives according to the Rules of it, may pass the whole Age of his Life without Trouble (*Nunquam satis laudari poterit, cui qui pareat.*)

CHAP. LIX.

The Rendering of the Particle *Et*.

1. I Write to you without any Care whatever comes uppermost, as they say; and so I declare to you my Thoughts, in what Words I do it, I trouble not my Head (*dum.*)

2. There

2. There are some that will undergo any Thing, be Slaves to any Man, so they can but obtain their Desire (*modo quod velint consequantur.*)

3. Let every Man have Liberty to accuse me publickly; so as I in like Manner may have Liberty allow'd me to defend myself, and not be condemn'd unheard (*modo itidem et mihi.*)

4. A Satyrift is a dangerous Man; approach him not: So he can but make himself merry, he'll not spare his best Friend (*Dummodo.*)

5. Like a second Crispin, or that little Grecian Tzetzes, so you but write a great deal, you take no Pains to write well; nor could write any Thing well, tho' you took never so much Pains (*modo ut.*)

6. The Divine Bounty has largely supplied us with all things requisite to undertake and perfect great Designs; so we do not refuse to make use of them (*modo ne.*)

7. As we must not accuse the Innocent, so we need not make Conscience of defending sometimes the Guilty, so he be not abominable (*modo ne nefarium, defendere.*)

8. Beasts, if you put any Fodder to them, so it be not improper to their Nature, are contented with it, and look no further (*qui modo naturæ non sit alienus.*)

9. It was the Custom of the Grecians to swear laying their Hands upon the Altar, which was look'd upon as the most sacred Form of swearing (*quod sanctissimum iusjurandum est habitum.*)

The Romans were wont *Jovem Lapidem* jurare; so : *gaur ob ob : gaur* *habigled sud* *thar*

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that is, he that swore by Jupiter, held a Flint-stone in his Hand, and flung it violently from him with these Words: *If I knowingly falsify, God so throw me out of all my Possessions, as I do this Stone* (*Si sciens fallo, Ita me Jupiter bonis omnibus ejiciat, ut ego hunc lapidem*.) *Wolle vradial*

10. So may I live, says Pharaoh, as no Man throughout all Egypt shall lift up a Finger against your Pleasure (*Ita*.) *Et sic vivam: non enim*

11. In my Father's House are many Mansions; if it were not so, I would have told you (*quod si sciret, non ita esset, Et si unum sciret, non ita esset*.) *Et sic vivam: non enim*

12. Truth and Falsehood border so close upon one another, that a wise Man should not trust himself upon the Brink of them, but move warily, for fear of sliding into the wrong (*Ita sunt finitima veritas et falsitas*.) *Et sic vivam: non enim*

13. Husbands have Power to correct their Wives, and Parents their Children, unless the Fault is so great, that a publick Punishment is thought necessary for the striking Terror into others (*nisi quid tam ingens admiserint*.) *Et sic vivam: non enim*

14. Man, who loves nothing but his own Person, hates nothing so much as to be confin'd to his own Conversation. He seeks nothing but himself, and yet flies and avoids nothing more than himself (*nam multi edunt*.) *Et sic vivam: non enim*

15. 'Tis a great while since I have taken a Book, since I have taken a Pen into my Hand. 'Tis a great while since I knew (*Quid nescio*) what is Ease, what Repose, what that slothful indeed, but delightful thing, to do nothing: So

much

much am I render'd incapable either to retire or to study, by the many Affairs of my Friends (*Aded multa me negotia amicorum nec secedere nec studere patiuntur.*)

16. Benefits done rashly, and without Distinction, are not to be accounted so great as those which are done upon due Consideration (*æque, atque.*)

17. In Hunting, sometimes he spends a little Time, not so much for Delight sake as for Health (*non tam.*)

18. Censures and Prejudices, Hatred and Backbiting, have not so much discouraged me, as my Love to the Truth, and my Affection to my Country, have borne me up (*tantum, quantum.*)

19. As the Turks are fond of Beasts, so especially of Birds, and, amongst these, most of all of Kites; by the Means of which, they think their Streets are kept clean (*Cum, tum.*)

20. What moves them to promote a War so much; or what Advantage reap they from thence (*tantopere.*)

21. Dionysius the Tyrant, being banish'd Syracuse, kept School at Corinth. So impossible was it for him to live without Empire (*Usque ad imperio carere non poterat.*)

22. You lie every way so open to Blows, that, if one were minded for Sport sake to make a Pass at any Part of you, he could hardly miss, let him aim where he would (*ad eo.*)

23. Though I should think myself happy, if I had but as much Invention and Learning

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as I have Memory, yet I do not rely *so* intirely upon it, as to think I can forget nothing (*usque adeo, ut credam nihil mihi posse excider.*)

24. Some Men are *so* possessed with Ambition, that they are not content to have liv'd magnificently, unless they also are buried *so* (*usque adeo, et usque.*)

25. I speak to your Shame. *Is it so that there is not a wise Man among you?* No, not one that shall be able to judge between his Brethren? (*Adeone nemo est apud vos peritus?*) Οὐτως ἔκ τινος ἡμεῖς ἐροῦμεν, ἔστι τις, &c.

26. Common Swearing is *so* far from adorning and filling a Man's Discourse, that it makes it look swoln and bloated, and more bold and blustering than becomes Persons of gentle and good Breeding (*adeo non.*)

27. What Man living, when he finds himself in any Calamity, betakes himself to God *so* as to neglect his own Duty in order to a Redress, and relies upon his lazy Prayers only (*sic.*)

28. All these, by his Conversation, he *so* oblig'd to him, that no Person, throughout the whole Course of their Lives, was dearer to them than he.

29. He *so* behav'd himself, that they publicly conferr'd upon him all the Honours they possibly could.

30. Through Constancy, Fortitude, and Patience, he at length overcame all Difficulties: *So that not without good Reason* he may seem to have used for a Motto, *Vincit qui patitur* (*Ut non semere.*)

31. What's

31. What's the Meaning of this, *Pythius*, says *Canis*? So many Fish, so many Boats? (*tantumne piscium.*)

32. The Joys of Parents are secret, and so are their Grievs and Fears. Those they are not able to express, these they care not (*nec minus scirent* &c.)

33. As it is Rashness and Folly to go into the Field unarm'd, so is it to engage with the World, till a Man has fortified himself with Temper and Prudence (*sic* &c.)

34. When one said to *Socrates*, The *Athenians* have condemn'd you to Death, So, says he, has Nature them (*Et eos, inquit, natura.*)

35. One Reason of our Trouble, for the Loss of Friends, is because we loved them: But it is no Sign of our Love to them, to grudge and repine at their Happiness. But we hoped to have enjoyed them longer. Be it so: Yet why should we be troubled that they are happy sooner than we expected (*Esse?*)

36. We are inform'd that *Socrates* used to curse those People that divided Profit and Honesty. With whom the *Stoicks* so far agreed, as to maintain, that whatever is honest must be also profitable, and whatever is profitable must be also honest (*ita sunt Stoici assensu.*)

37. An Anchor is dropt, if it so chanced, in a green Meadow: Or the crooked Keels braise the Vineyards that lay under them (*si fors tulit.*)

Si forte. Cic. Mil. Hicini vir patriæ notus, usquam nisi in patria morietur, aut, si forte (i. e. si) pro patria

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38. *To match then for the Opinion of Evils.* Let us consider now the Opinion of Goods (*Ac de malorum opinione haftenus.*)

C H A P. LX.

The Rendering of the Particle Some.

1. **C**ertainly the Inclination of Princes to *some Men*, and their Aversion to others, may seem fatal (*bi illi.*)
2. Of the Things objected to him, *some* he acknowledg'd, *some* he extenuated, *some* he excused by human Frailty, and the greater Part he flatly denied (*alius.*)
3. Nature design'd *some* (*alius*) Creatures for swimming, which were to be Inhabitants of the Waters; *others* (*alius*) for flying, which were to sport in the open Air: *Some* (*Quidam*) to creep, *others* (*quidam*) to go; and of these *last some* (*partim*) to range alone, *others* (*partim*) to herd together: *Some* (*Alius*) wild, and *others* (*quidam*) tame; *some* (*nonnullus*) to dwell in Holes and Caverns under Ground.
4. They, *alldging some one Cause*, and *some another*, withdraw themselves daily by Degrees out of that rude and barbarous Country (*alia atque alia causantes.*)
5. The Earth fell a trembling in such a Manner, that in *some Places* Stones fell down from Buildings, the Bells in Steeples struck against the

the Clappers, and the very Sea, till then almost calm, was vehemently tost to and fro (*alicubi.*)

6. David considering with himself, that he was in Danger of being killed some Time or other by Saul, thought it his best Way to betake himself to the Land of the Philistines (*periculum esse, ne quando à Saulo perimeretur.*)

7. These People were for many Years harassed by their Neighbours; whilst sometimes they made War, and at other Times defended it when made upon them (*alias.*)

8. Sometimes he extoll'd a single Life; sometimes a married Life: Sometimes he talk'd against both (*alias.*) triplicatum.)

9. As there are some that count it more noble to manage Affairs of War than of Peace, so you shall find there are a great many others, who imagine that hot and adventurous Undertakings have something that's greater and more glorious in them, than wisely cool and deliberate Counsels (*Quemadmodum sunt qui.*)

10. There were some that thought this proceeded from the Art of Women, who, though they desire a Thing never so much, yet would seem to do it against their Will (*erant qui.*)

11. Our whole Island is in Circuit 1836 Miles, which Measure, as it is much less than Pliny's, so it is also somewhat less than Cesar's (*aliquanto.*)

12. These Irish Matters, tho' in Time somewhat distant, I have thought good to mention together, that they might the better be remembered (*nonnihil disjunctus.*)

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13. One of these Ships carried two hundred and twenty Men, the other *somewhat less than two hundred* (*paucis minus ducentis*)

14. The Philosophers seem to have stretched out the Limits of Duties *somewhat farther* than Nature meant (*paucis longius*.)

15. Caesar, having ended two very great Wars in one Summer, drew his Army into Winter Quarters, *somewhat earlier* than the Time of Year required (*maturius paucis*.)

16. We have this Rule from the Learned, that of Evils we ought not only to chuse the least, but also to pick *some Advantage even out of these*, if there be any Advantage in them (*excerpere in his ipsis, si quid instet boni*.)

17. Of these some were chosen out and sent to Delphi to consult Apollo, about what General they should particularly make Use of (*Ex his electi Delphos missi sunt*.)

18. The Traitors were forthwith committed to Prison: *Some little Doubt was made about the Ambassadors*; and, tho' they seem'd to have deserv'd to be us'd as Enemies, yet the Law of Nations prevail'd (*De legatis pauculum addubitatum est*.)

19. He that will be secret must be a Dissembler in *some Degree*; whether he will or no (*quidam senus*.)

(*aliquando*)

20. These *two Matters*, tho' in Time they seem'd distant, I have thought good to mention together, that they might be better remember'd.

CHAP. B.

C H A P. LXI.

The Rendering of the Particle Such.

1. **I**F it shall be lawful, upon *such* trivial Excuses, for Pirates to violate the most religious Acts of Princes, and make a Sport of Merchants for their particular Benefits, certainly the Sanctity of Leagues must fall to the Ground, all Faith and Authority of Princes will grow out of Date, and be trampled under Foot (*tam.*)

2. The Garrison Soldiers, fearing a Famine, the worst of Evils, wearied the Besiegers with *such* frequent Sallies, that they broke up the Siege, and left the Besieged at Liberty to fetch in Booty out of the Country adjoining (*tam creber.*)

3. They sent Ambassadors to *Caesar* about Peace, who spoke after this Manner: That they did not think the *Romans* waged War without the Help of the Gods, that could with *such* Swiftmess move forward Engines of that Height (*tantus.*)

4. *Livy* and *Fabius Rusticus* have made the Form of *Britain* to resemble an oblong Platter, or two-edged Axe; and *such* certainly is its Shape towards the South, as *Tacitus* has it (*is.*)

5. *Such* is the Force of Harmony, and so pleasing Effects it hath in that very Part of Man which is most divine, that some have been thereby induced to think, that the Soul itself

Q

by

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by Nature is, or hath in it Harmony (*Ea harmonia vis est.*)

6. *We need such an Army* as is not to be sent for a great Way, nor staid long for, but such a one as is ready, and as it were at Hand (*milite opus est eo.*)

7. If any Nation should be allowed to consecrate their Origins, and ascribe them to Gods as their Authors; *such is the martial Glory of the Roman People*, that, since they give out *Mars* above the rest to be their own and the Parent of their Founder, human Nations may as contentedly bear this also, as they bear their Empire (*ea belli gloria est Populo Romano.*)

8. They neither make Slaves of Prisoners of War, unless waged by themselves, nor of the Children of Slaves, nor, in fine, of any one that they can get out of other Countries, though he were there a Slave; *but either such as among themselves for some heinous Offence are punished with Slavery, or in the Cities of other Countries are condemned to die for great Trespasses* (*Ued aut si cujus apud se flagitium in servitium vertitur, aut quos, &c. admissum facinus destinavit supplicio.*)

9. Go to now, ye that say, *To-day or To-morrow we will go into such a City*, and continue there a Year, and buy and sell, and get Gain; whereas ye know not what shall be on the Morrow (*proficiscemur in illam urbem.*)

10. We think too highly of ourselves, *if we suppose we are of such Worth and Consequence*, that the Motions of the Stars should be contrived

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trived for our Sakes (*si digni nobis videmur, propter quos, &c.*)

11. She received the Augury with great Joy, and taking her Husband about the Neck, wishes him to hope for high and lofty Matters; telling him that that Bird came from such a Quarter of the Heaven, and as a Messenger from such a God (*ea regione cœli, & ejus Dei nuncium.*)

12. Licinius calls Attilius a rough crabbed Writer; perhaps not without Reason; yet such a Writer as ought to be read (*scriptorem tamen ut legendus sit.*)

13. Cities also, as well as other Things, spring from the lowest Beginnings: Afterwards such as their own Bravery, and the Gods assist, get themselves great Power, and a great Name (*deinde quas.*)

14. The Forces with Achilles were such, that they appeared neither in Number, nor in the Sort of Men, nor in Experience in War, contemptible (*Erant cum Achille copiæ.*)

15. She excepted against the late made Law, that it was unjust, invented on Purpose against her; that it was without Example, and such whereunto she should never subject herself (*& cui.*)

16. Every Person holds an inward and secret Conversation with his own Heart, and such as highly concerns him well to regulate, because, even in this Sense, evil Communications corrupt good Manners (*quamque magnopere illius interest rite moderari.*)

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17. Of these Men, some were brought to their Trial, and condemned of Treason; Three only, *such was the King's Mercy*, were executed (*qualis erat regis clementia.*)

18. They had paid for this by a heavy Fine, had not the Archbishop, *such was his Mildness*, with much ado, prevailed upon the Queen (*quod fuit ille lenitate.*)

19. The People, *such is their Inconstancy*, out of a Loathing to Things present, look to the Rising Sun, and leave the Setting (*qua est inconstantia, cujus est inconstantia.*)

20. We have taken Care for a Gathering of Alms to be made throughout this whole Republick, which, upon good Grounds, we hope will be *such* as will demonstrate the Affection of this Nation towards their Brethren, labouring under such horrid Inhumanities (*ejusmodi.*)

21. If there be any thing in the Body of *such a Nature* as to hurt the rest of the Body, we suffer it to be burnt or cut away, that *some one* (*aliquid*) Member, rather than the whole Body, perish. So, in the Body of the Commonwealth, that the Whole may be preserved, let that which is infectious be lopt off (*ejusmodi quod noceat.*)

22. Consider the Work of God, *which is of such a Nature*, that no one can make that straight, which he hath made crooked (*quod est ejusmodi.*)

23. The Horse threw their Bonnets upon the Ground, and, galloping their Horses with full Speed by them, took them up with the Points of
of

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of their Spears ; and many *such* ludicrous Pranks did they perform (*hujusmodi.*)

24. What strange Provocation could make the Gods so extremely hard and severe, that there was no way of reconciling them to the People of Rome, *but by the Blood of such gallant Men* (*nisi tales viri occidissent?*)

25. Is it to be imagined that the Divine Nature should be pleased with human Sacrifices ; or *that the Gods should be appeased with such Barbarities as even Men abhor* (*ut sic Dii placentur, quemadmodum ne homines quidem servant?*)

26. This great Man was a Person of a noble Nature, and generous Disposition, *and of such other Endowments* as made him very capable of being a great Favourite to a great King (*aliusque id genus.*)

27. The Roman Commonwealth arising from small Beginnings, *grew to such a Pitch*, that it was at last cumbered with its own Bulk (*eo crevit.*)

28. *O that there were such a Heart within them*, that they would fear me, and keep all my Commandments always, that it might go well with them, and with their Children after them (*atque utinam ita sint animati. O si esset hic eorum animus!*)

29. Virtue is either the only Good, or *in such a Manner* the chiefest Good, that all other Things, put in the opposite Scale, hardly amount to any Weight at all (*ita.*)

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30. The *Delpbians*, soon after this, were visited with Famine and Pestilence, *to such a Degree*, that they went to consult the Oracle of *Apollo*, to know what Wickedness it was that had brought these Calamities upon them. The Oracle gave them this Answer, That they were to expiate for the Death of *Æsop*, (*eò usque, adeò usque.*)

31. Silver and Gold have I none; *but such as I have give I thee*: In the Name of Jesus Christ of *Nazareth*, rise up and walk (*sed quod habeo, hoc tibi do.*) ὃ δὲ ἔχω, τὐτό σοι δίδωμι.

32. *Have you not observed such as, being Slaves to all Manner of Lusts, are so angry with the Vices of others, as if they envied them, and most grievously punished such as (quos) they most diligently imitate? When nothing is more becoming even those who stand in need of no body's Clemency than Lenity (Nostine hos qui, omnium libidinum servi, sic aliorum vitiis irascuntur, quasi invidiant?)*

C H A P. LXII.

The Rendering of the Particle Chan.

1. **I**T ought not indeed to be so; but we find it true which *Seneca* says, *Nothing sooner grows old and out of Date than Obligation*; and we are but too apt to forget what we have the greatest Reason to remember (*nihil citius senescit quam gratia.*)

2. Law

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2. Law, says *Cicero* in his *Philippicks*, is no other *than* a Rule of well-grounded Reason, derived from God himself, enjoining whatever is just and right, and forbidding the contrary (*nisi*.)

3. What Man, under the Dread of Death or Pain, the one of which is often present, the other always impending, can be *other than* miserable (*non?*)

4. *Cæsar's* Method and Order of Battle was *otherwise than* the *Bellovaci* had informed the *Nervii* (*aliter se habebat, ac.*)

5. Navigation in a narrow Sea is far *other than* in the vast and open Ocean (*atque.*)

6. You can scarce imagine, how unfriendly he is to himself; insomuch that the Father, that *Terence* brings in living miserably, for having been the Cause of his Son's leaving him, did not torment himself worse *than* this Man (*atque.*)

7. If the World had no Beginning, *how is it* (*quæ sit*) that the *Greek Poets*, the most ancient of their Writers, mention nothing *higher than* the *Theban War*, and the Destruction of *Troy*? Were there *from all Eternity* (*ex infinito jam tempore*) no memorable Actions done till about that Time? Or had Mankind no way till of late to record them, and propagate the Memory of them to Posterity? It is much if Men were from Eternity, that they should not find out the Way of Writing all that long Duration, which had passed before that Time. Sure he was a fortunate Man indeed, who, after Men

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had been so eternally so dull as not to find it out, had the Luck at last to hit upon it (*supra bellum Thebanum.*)

8. Shall *less than thirty* Runagates and Traitors dispose of the Empire? Do you allow the Example? Do you wink at their Crime, and make it your own (*minus triginta?*)

9. If any thing was *harder than ordinary*, they brought it to *Moses*, but all small Matters they decided themselves (*difficilius.*)

10. The wise Man is not fond of Riches, but yet he had rather have them than not. A Man may be sensible of the Convenience of a Thing, and know how to value it as it deserves, without placing his Heart and his Happiness in it (*non amat divitias, sed mavult.*)

C H A P. LXIII.

The Rendering of the Particle That.

1. **T**HEY marched about fifteen Days in such Manner, *that* there was not above five or six Miles between the Enemy's Rear and our Van (*uti.*)

2. It is put to the Senate, that Levies may be made throughout all Italy; *that* Money may be allowed Pompey out of the Treasure (*pecunia uti.*)

3. Our Birth is made painful to the Mother, *that* she may love the Child the better; and Death is made formidable to Mankind, to de-

ter us from laying violent Hands upon ourselves (quod.)

4. The immortal Gods are wont, *to the End* that Men may be the sorer grieved at the Change of their Condition, to grant unto such as they intend to be avenged of, for their Wickedness, a more than ordinary Prosperity sometimes, and a longer Time of Impunity.

5. When that Work was finished, he places Garrisons about it, *to the End* they might be the easier hindered, if they should offer to pass over against his Will.

6. Why was not this Ointment sold for three hundred Pence, and given to the Poor? This he said, *not that he cared for the Poor*, but because he was a Thief, and had the Bag, and bare what was put therein (*nōn quod ei cura essent pauperes.*) ἔχ' ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, *non quod ei cura esset egentium.*

7. Queen *Elisabeth* was indefatigably given to the Study of Learning; *insomuch that*, before she was seventeen Years of Age, she understood well the *Latin, French, and Italian* Tongues, and was indifferently well seen in the *Greek* (*adeo ut, usque adeo ut.*)

8. *Pythagoras* tells us, that the Souls of Men continue indeed after Death, but pass from Body to Body; *so that* the same Person is, perhaps, To-day a Dung hill Cock, who, in the Time of the *Trojan War*, was *Agamemnon* (ut.)

9. He never supped without some Philosophical Lecture; *so that* the Minds of the Guests, as well as their Appetites, were entertained.

10. His

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10. His Courtesy was not without Severity; nor his Gravity without Affability; *so that* it was hard to judge, whether his Friends loved or revered him more.

11. Take care to be ready with your Boat and Oars; for such a Multitude of Ghosts will come by and by, that I am afraid you will not be able to ferry them all over (*ne non sufficias.*)

12. See that thou make all Things according to the Pattern shewed to thee in the Mount (*vide facias.*)

13. They said they were afraid Corn could not conveniently enough be brought up to them (*ut satis commodè supportari posset.*)

14. I am afraid I shall not be able to describe to you what I saw, without weeping. And I am afraid I shall not be able to hear it without laughing. But let's have it however (*ut possim.*)

15. Pain is intolerable; Nature cannot bear it. These are Words. Children endure it for Love of Glory; others endure it for Shame; many out of Fear: And yet are we afraid Nature cannot bear that which is endured by so many (*ut natura non possit.*)

16. As in other Things you follow the Footsteps of your immortal Ancestors, so we again and again beseech you, that you would not swerve from them in this Particular (*nohis.*) Subintellige *ut.*

17. We beg of you, that you will vouchsafe your Integrity to be the Harbour and Refuge for People tossed so many Years, and almost

ship-

shipwrecked in your Courts of Justice (*dignetur.*)

18. If these Things were not done by your Highness's Consent and Command, as we hope they were not, *we desire you would make it appear by the Punishment of the Governor.*

19. *We desire you would persuade yourself,* that there is nothing which we request of you in the Way of Kindness, which we shall not be ready to repay both to you and yours, whenever the like Occasion shall be offered us.

20. That's a remarkable Passage in *Aristotle*, where he defines that to be the most desirable *Proportion (modus)* of all worldly Felicities and Enjoyments, which is most consistent with Men's devoting themselves to the Business of Religion; *and that to be either too much or too little of Wealth, or Honour, or Power, &c. whereby Men are hindered in their meditating upon God, or their worshipping of him (idque adeo sine opum, sine honoris, sine potentiae, &c. vel nimium, vel parum esse, unde præpediuntur homines, quo minus, &c.)*

21. Let this also be reckoned as an Instance of his Good-Nature, *that* with one, whom he had been acquainted withal from a Child at School, he lived so lovingly, that their Friendship increased even to their utmost Old-Age (*quod.*)

22. To the Historians we owe, *that* we are not ignorant of the Times that are gone before us; which to be is, as *Tully* says, to be always Children.

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23. *M. Crassus* was somewhat thick of Hearing; but he had another Thing that was worse, *that* he heard ill.

24. *That* you cut off Part of our Army, when those that had passed the River were not able to aid their own Men; do not, for that Reason, either think very highly of your own Valour, or despise us (*quòd concideris.*)

25. He could there do no mighty Work, *save that* he laid his Hands upon a few sick Folk, and healed them (*nisi quòd.*) *εἰ μὴ.*

26. The History of *Jonab*, who was three Days in the Whale's Belly, is in *Lycophon*; *save only that*, instead of *Jonab*, the Name of *Hercules* is put in (*nisi quòd.*)

27. Setting Fire to the Works which he had raised, he returned to *Athens*, *with the same Number of Ships that* he set out *withal*, to the great Offence of his Citizens (*cum totidem navibus, atque erat profectus.*)

28. *Dionysius* the Tyrant, *that* he might not entrust his Throat with the Barber, made his own Daughters learn to trim. And yet, when they came to be of Age, he took even from their Hands the Razor, and brought up a Practice of their singeing his Beard and Locks with burning Walnut-shells (*ne.*)

29. We desire *that* you will not any longer suffer these Pests of Commerce and Violators of the Law of Nations to harbour in the Ports of your Kingdom (*ne diutius.*)

30. He required *that* *Cæsar* should bring no Foot Soldier to the Parley; that both should come with their Cavalry only (*ne quem peditum.*)

31. He

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31. He never rested in those Things he had gotten, but still thirsted and pursued after new; yet so that he would not rush into new Affairs rashly, but settle and make an End of the former, before he attempted fresh Actions (*ut ne tamen. Ut tamen, &c. ne.*)

32. I take him to have been the only Man that saw Truth; that rescued the Mind from the grossest Errors, and found out a complete Method to make us good and happy (*unum vidisse.*)

33. Shew yourself that Man that I have known you from your Infancy: Trust me, the Injuries of Men will illustrate your Greatness (*is.*)

34. Divico answered, that the Helvetians have been so trained up by their Ancestors, that they have been accustomed to receive, not give Hostages: Of that the People of Rome was a Witness (*Ejus rei.*)

35. I recite my Verses to none but my Friends, and that against my Will, not in all Places, or before all Sorts of Persons (*idque.*)

36. He writes, and that in both Languages, Lyrics especially, with a great deal of Art. They are wonderful soft, wonderful sweet, wonderful facetious (*& quidem utraque lingua.*)

37. One, and that indeed the old Cause of War, is the insatiable Thirst of Riches and Dominion (*& ea vetus causa bellandi.*)

38. This one Legion, and that not a complete one neither, two Cohorts being drawn off, the Enemies despised (*neque eam plenissimam.*)

39. Were

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39. Were there not ten cleansed? But where are the nine? *That none should be found* that returned to give Glory to God, save this Stranger (*nullumne repertum esse!*)

40. They come to her, tell her the Cause of their coming, and, in few Words, admonish her to prepare for Death, *for that she was to die the next Day* (*postridie utique moriendam.*)

41. What greater Wickedness can there be than to murder a Man? Is he therefore chargeable with Wickedness, *that has murdered a Tyrant?* The People of Rome I'm sure do not think so, who count it one of the gloriousst Actions in the World (*si qui Tyrannum occidit.*)

42. He ran before, and climbed up into a Sycamore Tree to see him; for he was to pass *that Way* (*illac.*) ὅτι δι' ἐκείνης ἤμελλε διέρχεται. Deest ὁδὸς.

43. His Disciples asked him, saying, Master, who did sin, this Man or his Parents, that he was born blind? Jesus answered, Neither hath this Man sinned, nor his Parents; *but that* the Works of God should be made manifest in him (*sed ut.*) ἀλλ' ἵνα. Subauditur vocola hujusmodi, *sed commodè hoc accidit.* Solet ἀλλ' ἵνα habere talem ἑλεῖψι, [defectum.] Joh. xiii. 18. xiv. 31. xv. 25. Grotius.

44. If he has any Friends with him, they are entertained with excellent Discourses; if not, some Book is read: And this sometimes when he has the Company of his Friends, *provided, that is, they don't dislike it* (*si tamen illi laud graveretur.*)

45. He

45. He exercises the Body no less than his Mind. Hence it is, that now, after the seven and seventieth Year, he has the perfect Use of his Eyes and Ears; hence it is that his Body is brisk and active, and that he has nothing of Old-Age but Experience (*Inde illi post, &c. aurium oculorumque vigor integer; inde, &c. solaque ex senectute prudentia.*)

46. What the Apostle means (*sibi velit*) in this Place, was never yet, that I know of, by any Man rightly explained (*quod sciam.*)

CHAP. LXIV.

The Rendering of the Particle The.

1. **T**HE more bitterly and cruelly any one spoke, the more he was commended by Cesar's Enemies (*ut quisque acerbissime, ita quam maxime.*)

2. Sure our Demosthenes was somewhat vain, who said he was delighted with a Woman's whispering another in the Ear, This is the great Demosthenes. What can be more vain than this? Yet how great an Orator! (*Hic est ille Demosthenes.*)

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C H A P. LXV.

The Rendering of the Particle Then.

1. **C**æsar, removing out of Sight, first his own, and then the Horses of the rest, that he might cut off all Hope of Flight, encouraging his Men, joins Battle (*deinde.*)

2. I am clearly of the Mind, that the Good are happy, the Wicked miserable. Is *Archelaus* then miserable? Certainly, if he be unjust (*ergo.*)

3. *Alexander*, after he had killed his Friend *Clitus*, could hardly forbear offering Violence to himself. Where *then* are those that say, Anger is natural? If it were natural, how could it be, either that one Man should be more hasty than another, or that any Man should repent of what he did in his Passion?

4. While one saith, I am of *Paul*, and another, I am of *Apollos*, are ye not carnal? *What then* is *Paul*, and who is *Apollos*, but Ministers by whom ye believed, even as the Lord gave to every Man (*Quis igitur est Paulus*) *Τίς ἄν ἐστι Παῦλος*;

5. The Law can never with those Sacrifices which they offered Year by Year continually, make the Comers thereunto perfect. For *then* would they have ceased to be offered (*Alioquin [ceteroquin] cessassent offerri.*) *Ἐπεὶ ἂν ἱναύσαντο προσφερόμεναι.*

6. I think

6. I think myself happy, King Agrippa, that I am to answer for myself this Day before thee, touching all the Things whereof I am accused of the *Jews*: Especially, because I know thee to be expert in all Customs and Questions which are among the *Jews*: Wherefore I beseech thee to hear me patiently, *My Manner of Life then from my Youth*, which was at the first among mine own Nation at *Jerusalem*, know all the *Jews* (*Ac meam quidem ab ineunte etate vitam.*) *Τὴν μὲν ἐν βίωσιν μου, τὴν ἐκ νεότητος, meam itaque, meam igitur, &c.* Hæ particulæ, τὴν Græcæ, tum Latinæ, transitionibus plerumque serviunt.

7. If, according to the Saying of our Saviour, it is better to give than to receive; *then* he that gives out of his own to those that want is much perfecter than he that is only upon the receiving Hand (*utique.*)

8. Man is a Reed, *and* (*Et quidem*) the weakest Reed in Nature; *but then* he is a thinking Reed (*at enim.*)

9. *Then* Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the Hand, and answer'd for himself (*Hic Agrippa*) *Ἀγρίππας δὲ, &c.*

10. When Pbormio the Peripatetic had discoursed before Hannibal at Ephesus for several Hours, concerning the Office of a General, and the whole Art of War; the rest that had heard him, and were mightily delighted, ask'd Hannibal what was his Opinion of that Philosopher. *Then the Carthaginian is reported*

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to have answer'd, not in the best Greek, yet with some Freedom, That he had seen many a doating old Fellow, but a greater Dotard than *Phormio* he never beheld (*Hic Pænus, non optime Græcè. sed tamen liberè respondisse fertur.*)

11. The Burning of *Sodom* is in *Diodorus Siculus*, *Strabo*, *Tacitus*, *Pliny*, and *Solinus*. The most ancient Use of Circumcision is related by *Herodotus*, *Diodorus*, and *Strabo*. And then for the Endeavour of climbing up to Heaven, which of the Poets dares not mention it (*Jam verò?*)

12. In the early Spring, when the Snow dissolves upon the hoary Hills, and the mellowing Glebe relents with the West Wind, even then let my Bullock begin to groan under the deep impress'd Plough, and my worn Coulter to brighten with the Furrow (*Jam sum.*)

13. *Gallia* waver'd, *Britany* was conquer'd, the *Dacians* overthrown, the *Parthians* in Arms. Then as for *Italy*, that was afflicted with unheard of Miseries: Towns were burnt, most ancient Temples consumed to Ashes, the Capitol itself on Fire by the Citizens own Hands, the holy Ceremonies prophan'd, great Adulteries (*Jam verò Italia.*)

14. Then as to that other Part of Philosophy, which is termed Logic, he is absolutely defenceless and naked (*Jam in altera Philosophia parte.*)

15. Thou Hypocrite, first cast out the Beam out of thine own Eye; and then shalt thou see clearly

clearly to cast out the Mote out of thy Brother's Eye (*Et ita demum.*)

16. *Then* hath a Man attain'd to a State of Perfection in his Life and Conversation, when he so spends every Day as if it were his last (*Tum denique.*)

17. His Overthrow heaped Happiness upon him: *For then, and not till then*, he felt himself, and found the Blessedness of being little. And to add greater Honours to his Age, than Man could give him, he died fearing God (*siquidem tum denique.*)

18. When they were escaped, *then* they knew that the Island was called *Melita* (*tum demum.*)

19. Then said *Peter*, *Silver and Gold have I none.* None? What hast thou then, thou poor Disciple of a poor Master? A true Faith, a Godlike Charity, and unshaken Hope. Blessed art thou amongst Men; nothing can make thee greater, nothing richer, nothing happier, but Heaven. *You see plainly then*, a Man may be virtuous, tho' not wealthy; and that Fortune, which prevents his being rich, cannot prevent his being happy (*Nempe vides. Nempe patet.*)

20. Let us accustom ourselves to pity the Faults of Men, and to be truly sorry for them, *and then* we shall take no Pleasure in publishing them (*ita fiet ut.*)

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C H A P. LXVI.

The Rendering of the Particle Therefore.

1. **C**Loaths neither make a Man better nor worse. *Therefore* 'tis unreasonable to judge of any one by his Garb (*proinde.*)
2. Pompey writ back, that Domitius had not, by his Advice or Consent, betaken himself to *Corfinium*: *Therefore*, if by any Means he could, he should come to him with all his Forces.
3. What do you think of the *Lacedemonian* Woman, who, having sent her own Son out into Battle, and hearing he was slain, said, I therefore brought him into the World, that he might be one that should make no Scruple of dying in the Defence of his Country (*idcirco.*)
4. *Epictetus*, discoursing concerning the Work and Business he was designed to, has this Passage: If I had been a Nightingale or a Swan, I should have employed the Time of my Life in such a Way as is suitable to the Conditions of those Creatures: But being made a Man, capable of serving and worshipping that God from whom I had my Being, it is but Reason that I should apply myself to this, as being my proper Work and Business: *And therefore hereunto will I devote myself, as being the chief Employment to which I am designed (Itaque adeo huic studio me totus addicam, quippe cui unice destinatus sum.)*
5. Cicero,

5. Cicero, in his Book intitl'd *Orator*, speaking of the Affectation of divers Greek Rhetoricians, said thus: "*And therefore Herodotus and Thucydides are the more admirable. For, tho' they lived in the same Age with those I have before nam'd, yet were they far from this Kind of Delicacy, or rather indeed Foolery*", (*Quo magis sunt, &c. mirabiles.*)

6. That Corn, which he had brought up the River *Arar* in Ships, *he could therefore make no Use of, because the Helvetians, whom he did not care to leave, had turned off their March from Arar* (*propterea minus uti poterat, quòd.*)

7. The two Armies were seated before their Camps, free from present Danger rather than Concern. For why? Empire was the Matter in Question, depending upon the Bravery and Success of three Combatants on each Side. Accordingly therefore, their Minds, being erect and in Suspence, were wholly pointed upon this in no wise grateful Sight (*Itaque ergo.*)

8. They imagine that God, like other Artificers, has purposely exposed *this stupendous Machine of the Universe* (*mundi hujus visendam machinam*) to the View of Man, he being the only Creature that he has made capable of considering so great a Work; and that therefore a curious and careful Observer and Admirer of his Workmanship is dearer to him, than one who, like an irrational Brute, looks on all this glorious Scene only as a dull and unconcerned Spectator (*eaque cariorum habere curiosum ac sollicitum inspectorem, quàm eum, &c.*)

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9. There cannot be a greater Error than to believe a Man whom we see qualified with too mean Parts to do Good, to be *therefore* incapable of doing Hurt: There is a Supply of Malice, of Pride, of Industry, and even of Folly, in the Weakest, when he sets his Heart upon it, that makes a strange Progress in Mischief (*cā re.*)

10. At Myra the Centurion found a Ship of Alexandria sailing into Italy, and he put us on board thereof (*eo nos imposuit*)

CHAP. LXVII.

The Rendering of the Particle Though.

1. I Have put into a Letter that which ought rather to have been talked over: *Though*, whatever Mistake there is in the Letter, that may afterwards be set right by Discourse (*Quamquam.*)

2. Want is proper to one that has Sense; now the Dead have no Sense; therefore neither do the Dead want. *Though* what need we philosophise upon this Point, since we see the Matter stands in no great Need of Philosophy? (*Et si.*)

3. Virtue, *though* it be seen in another, yet moves us, and makes us Friends to him in whom it appears to be (*etiam si, tamen.*)

4. True

4. True Friendship is so rare, that scarce three Couple of Friends are found, *tho'* you trace 'em from Theseus to Orestes (*ut ad Orestem pervenias, profectus à Theseo.*)

5. Though we could conceal it from Gods and Men, yet we ought to do nothing covetously, nothing unjustly, nothing lustfully, nothing inconsistently (*Si.*)

6. Though Laughter be allowable, yet Giggling is blame-worthy; for the Flushing of the Soul in Mirth is liable to the same Censure, as the Shrinking of it in Sorrow.

7. He would not go with *Q. Cicero* into *Asia*, *tho'* he might have been his Legate. For he did not think it decent for him, since he had refused the Prætorship itself, to become the Follower of a Prætor (*cum.*)

8. Though Things are thus, yet if they will satisfy the *Edui* for the Injuries they have done them and their Allies, and likewise the *Allobroges*, *Cæsar* says he will make Peace with them (*Cum ea ita sint.*)

9. There are some that pretend themselves rich, *tho'* they have nothing; there are some that pretend themselves poor, *tho'* they are wealthy (*quum.*)

10. I acknowledge thy Kindness, in speaking so courteously to me; *tho'* I am not worthy to come into the Number even of thine Handmaids (*quum tamen.*)

11. Does the wise Man adore the People? No, he despises them, and rejects their Honours, *tho'* freely offered him (*etiam.*)

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12. A true Friend scorns to decline any Danger, and is ready to rescue his Friend, *though at the Expence of his own Life (etiam cum.)*

13. His Queen, notwithstanding she had presented him with divers Children, and with a Crown also, *though he would not acknowledge it, had no Interest with him (utcumque illud fateri non sustineret.)*

14. This Town, by reason of the Breadth of the Ditch, and the Height of the Wall, *though but few defended it, he was not able to take by Storm (paucis defendentibus.)*

15. There are some, whose Authority is of exceeding great Force with the common People, *who, tho' private Men, have more Interest than the Magistrates themselves (qui privati.)*

16. War was waged against *Anthony, though a Consul*, by Authority of the Senate; in which being worsted, he would have been put to Death, but that *Octavius*, affecting the Empire, sided with him to subvert the Commonwealth (*consulem.*)

17. The People, considering those Things, chose rather *to have him punished, though innocent*, than to be any longer in Fear themselves (*eunt innoxium plecti.*)

18. Sure the King was out of his Wits, to pull his Hair by the Roots, *as though Melancholy were to be abated by a bald Pate (quasi verò.)*

19. *Saul* said, I spared the best of the Sheep and Oxen to sacrifice to the Lord. And *Samuel*

mucl

The Rendering of the Particle Through. 249

*mu*el said unto him, *As tho'* Obedience were not more acceptable to the Lord than Sacrifice.

20. Men do not consider Accidents may befall them; every one hopes for *Metellus's* Fortune; as *though* either there were more fortunate than unhappy, or there were any Certainty in human Affairs, or it were more prudent to hope than to fear (*proinde quasi.*)

21. *Now though* we should get to the *Hellspont* by Flight, yet who will prepare us a Fleet to pass over (*Jam ut?*)

22. A good Man will do nothing, either against the Public, or his Oath, or any solemn Engagement, for the Sake of his Friend; *no, tho' be were Judge* in his very Friend's Case (*ne si judex quidem erat.*)

C H A P. LXVIII.

The Rendering of the Particle Through.

1. **S**ometimes Men err in their Counsels *through* Ambition, as *Perdiccas*; sometimes *through* a false Opinion of Right, as *Bru-tus*; sometimes *through* over-doing, as *Pericles*; sometimes *through* Anger, as *Marius* (*propter.*)

2. The Army fell upon them most cruelly, slew several, put others in Chains, and compell'd the rest to fly into desert Places, and to Mountains cover'd with Snow, where some hundred of Families are reduced to such Distress, that 'tis greatly to be feared they will

in

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In a short Time all miserably perish through Cold and Hunger (frigore.)

3. The Ship ran aground, and split to Pieces, not *through any Fault* of the Master, but *through want of Skill* or *Obstinacy* of the Pilot (*culpâ, imperitiâ.*)

4. Let nothing be done *through Strife or Vain-glory*, but in *Lowliness of Mind* let each esteem other better than themselves (*per contentionem, aut ostentationem. Contentiose, aut ambitiose.*) κατ' ἐπίθεϊαν, ἢ κενοδοξίαν.

5. Each Man is willing to save himself the Trouble of examining, and had rather believe than judge. *A Mistake that has pass'd through many Hands successively*, turns us about at Pleasure. The Custom of assenting too easily is dangerous and unfaithful (*traditus per manus error.*)

CH A P. LXIX.

The Rendering of the Particle Till or Until.

1. **T**HE Lark did not think it necessary to remove her Nest, when the Corn was ripe, and carry her unfledg'd young ones any where else, *till* the Master of the Field himself, neglecting the Help of his Friends and Relations, resolv'd to cut down the Corn with his own Hand (*dum.*)

2. Some

2. Some think that Obedience is to be denied him, till he has reform'd what he has done amiss (*transiger et denegandum, donec*.)

3. When he was in the highest Passion, he was so far from stooping to any Dissimulation, whereby his Displeasure might be concealed, till he had attained his Revenge, (the low Method of Courts) that he never endeavour'd to do any Man an ill Office, before he first reproach'd him with the Injuries he had done, and told him what he was to expect from him (*usque, donec*.)

4. He never laid his Head upon his Pillow at Night, till he had by Repentance reconcil'd himself to God, for the Transgressions of the Day past (*antequam*.)

5. The Search of Truth ought not to stop, till you have found it; and 'twere a Shame to flag in the Chace, when the Game's inestimable (*nisi inveneris*.)

6. Laban set Meat before Abraham's Servant. But he said, he would not eat, till he had propos'd his Business. And, Laban bidding him propose it, he spoke thus (*nisi prius proposuerit*.)

7. It is the Custom of the Magi not to inter any of their Friends till their Bodies have been first torn in Pieces by wild Beasts. In Hyrcania the common Sort keep Dogs for that very Purpose at the publick Charge, Noblemen in their Houses (*nisi a feris sint ante laniata*.)

8. All the Enemy turned their Backs, nor did they cease flying, till they came to the River Rhine, which was above fifty Miles from

from the Place where they fought (*neque prius quam.*)

9. The fifty Daughters of *Danaus* begg'd of the King of the *Argives*, that he would protect them from the *Egyptians*. The King told them, he could not undertake their Protection, till he had imparted the Matter to the People. (*se non antea, nisi prius.*)

10. The *Turks* count it a great Piece of Religion to bear false Witness against a Christian; they do not stay till they are asked; they appear without Summons, and obtrude themselves on their own Accord (*ut.*)

11. So may *Pharaoh* live, as you shall not go hence, till your youngest Brother is come hither (*quin.*)

12. Verily I say unto you, till Heaven and Earth pass, one Jot or one Tittle shall in no wise pass from the Law, till all be fulfilled (*quin fiant omnia.*) *ἕως αὖ πάντα γένῃται.*

13. He retained with a never-dying Memory the Kindnesses he had received; but those he had done himself he remember'd so long, till he that had received them was grateful (*quoad.*)

14. They laid Hands on them, and put them in Hold till the next Day; for it was now Evening. (*ad posterum idem.*)

15. At the same Time *Cæsar* order'd the third Battalion, that had been quiet, and till then had kept their Place, to advance forward (*ad id tempus.*)

16. When

16. When Ruth had eaten till she was satisfied, she rose to glean. And Boaz order'd his Servants to leave Handfuls on Purpose for her (*ad satietatem.*)

17. As for the Pope, against whom you declaim so loudly, I am content you shall bawl on him till you are hoarse (*usque ad.*)

18. The Child grew and waxed strong in Spirit, and was in the Desarts till the Day of his showing unto Israel (*usque ad idem quo Israelitis ostenderetur.*)

19. Judge nothing before the Time, until the Lord come, who both will bring to Light the hidden Things of Darkness, and will make manifest the Counsels of the Heart: And then shall every Man have Praise of God (*quoadusque veniat Dominus.*)

20. After the Kenites had withdrawn from the Amalekites, Saul routed the Amalekites from Havila, even until you come to Sur, which lies over-against Egypt (*usque dum veniatur.*)

21. Alexander continued the Battle very smartly till Sun-set, and that Day was Demetrius slain (*ad.*)

22. Ascanius, the Son of Aeneas, was not ripe enough yet to govern. However the Government remain'd safe and entire for him till he came of Age (*ad puberem aetatem incolume mansit.*)

23. I intreat and beg of you to defer what Thoughts you have of executing your Revenge till another Time (*in.*)

24. The Emperor Charles the Fifth laid such Rubs and Delays in Cardinal Foul's Way, that

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that he came not into England till after fifteen Months (*nisi*.)

25. Till within these five and twenty Years, nothing was more common in Germany than hot Baths (*Anse*.)

I will leave you to judge of the propriety of this translation.

C H A P. LXX.

The Rendering of the Particle *Et*.

1. First of all, Numa Pompilius divides the Year, according to the Course of the Moon, into twelve Months (*ad cursum*.)

2. The Israelites obey'd Joshua's Order, and took up twelve Stones out of the midst of Jordan, to the Number of the Tribes of Israel (*ad numerum*.)

3. There is a Time when one Man ruleth over another to his own Hurt, (*ad ipsius malum, quo ipsius malo*.)

4. It was a Custom with the Greeks and Romans, when they went to visit a Friend, to send a Messenger before to signify their coming (*cum ad aliquem amicorum uisarent*.)

5. The Climate does not only contribute to the Strength of the Body, but of the Mind also. At Athens the Air is thin and fine, from whence the Athenians are generally sharp, and of quick Parts. At Thebes it is thick and foggy, and this makes the Natives dull and robust (*non solum ad robur corporum, sed et animarum facit plaga calii*.)

6. He

6. He brought again the thirty Pieces of Silver to the Chief-Priest and Elders, saying I have sinned, in that I have betrayed the innocent Blood. And they said *What is that to us?* See thou to that (*Quid ad nos?*) *Τί πρὸς ἡμᾶς;*

7. All that Time the Ambassadors spend in consulting with the Conspirators; and with such Importunity prevail upon them, to send Letters by them to the Tarquinius (*ut literæ sibi ad Tarquinius darentur*) *perferendæ nempe.*

8. Saul, yet breathing out Threatenings and Slaughter against the Disciples of the Lord, went unto the High Priest, and desired of him Letters to Damascus to the Synagogues, that if he found any of this Way, whether they were Men or Women, he might bring them bound to Jerusalem (*petit ab eo epistolas in Damascus*.) *Ἠτήσατο παρ' αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς.*

9. What I intended to have deferred to a longer Time I will put in Execution out of hand, that I may forthwith see, whether Shame and Duty, or Fear, is more prevalent with you (*in longiorem diem.*)

10. Lucius Torquatus used great Severity to his own Son, upon the Articles exhibited against him by the Macedonian Legates, for Acts of Extortion, while he was Prætor in that Province (*severitatem in suo filio addidit.*)

11. It is my Judgment, that Discontent, Fear, and Anger, are incident to a wise Man (*cadere in.*)

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12. The People form'd themselves *to* the Manners of their King, as their only Pattern (*in.*)

13. Edward the Fourth was the first of all the Kings of *England* since the *Norman Conquest*, that had taken a Subject *to Wife* (*in uxorem.*)

14. He was so indulgent *to* his Relations, that he thought it a Piece of Irreligion to be angry with those whom he was oblig'd to love (*in.*)

15. I persecuted *this Way* even unto the Death, binding and delivering into Prison both Men and Women (*hanc institutionem sum capitaliter infectatus*) ταύτην τὴν ὁδὸν ἰδιωτὰ ἀχρι θανάτου, *Sec-tam hanc persecutus sum usque ad mortem.*

16. When I find *Cicero*, in surely a holy Ravishment of Soul, preferring *one Day* spent according to the Precepts of Philosophy, before a sinful Immortality; and (*necnon*) the Psalmist almost in the same Words, as well as the same Passion, *One Day in thy Courts is better than a thousand*: I cannot chuse but think there are irresistible Charms and Beauties in Virtue, and Pleasures in true Philosophy, as ravishing as they are pure and sacred: And who can restrain himself from the glowing Desires of, and resolute Endeavours after, a Share in them? (*unum diem ex præceptis philosophiæ actum peccanti immortalitati anteponentem.*)

17. They drove away about five thousand Head of Cattle, the greatest Part whereof was shared among the Soldiers, Man by Man, according to the Manner of the Country (*ex.*)

18. The

18. The Germans, according to their Custom, putting themselves into a Phalanx, receiv'd the Force of our Swords (*ex consuetudine sua.*)

19. Whereas the *Triumviri*, according to the Custom whereby Things were then managed, had sold *Saufei*'s Estate; by the Labour and Industry of *Atticus* it was brought to pass, that by the same Messenger *Saufei* was informed he had lost his Patrimony, and re-obtained it again (*consuetudine.*)

20. That the City might not be large to no Purpose, *Romulus*, according to the old Stratagem of Founders of Cities, set open an Asylum. Thither resorted, as to a Place of Refuge, out of the neighbouring Countries, all the Rabble, without Distinction, Bond and Free, one with another, Folk desirous of Change and Novelty (*vetere consilio condentium urbes.*)

21. As soon as the Thing was signified to the *Helvetians* by Information, according to their Customs, they made *Orgetorix* stand his Trial in Chains; the Punishment to follow, upon his Condemnation, was to be burnt (*moribus suis.*)

22. Let us by all Means fly Haughtiness, Disdain, and Arrogance, when Things are prosperous, and run according to our Desire (*ad voluntatem.*)

23. Answer not a Fool according to his Folly lest thou also be like unto him (*secundum.*)

24. Answer a Fool according to his Folly, lest he be wise in his own Conceit.

25. Though most of *Tully's* Books of Philosophy seem to have something divine in them,

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yet that Treatise of old Age, which in his old Age he wrote; that Piece, I say, do I look upon, *according to the Greek Proverb*, to be the Song of the dying Swan.

26. How come you to be set out with Colours? Never had any Bird such a Variety of Feathers. You have nothing about you that's either *according to Nature or common Fashion (juxta.)*

27. Why walk not thy Disciples *according to the Tradition of the Elders*, but eat Bread with unwashed Hands (*ut postulat, ut fert?*)

28. We request of you that you would vouchsafe your Assistance to this poor oppress'd Man, and, *according to your wonted Justice*, restrain the Insolence of his Adversary (*pro.*)

29. One Man is for a single Life, another for a married State; others for Privacy, and some again are pleas'd with publick Administrations in the Government *according to the various Dispositions of Bodies and Minds.*

30. There is a Vanity which is done upon the Earth, *that there be just Men unto whom it happeneth according to the Work of the Wicked:* Again, there be wicked Men to whom it happeneth according to the Work of the Righteous: I said that this also is Vanity (*quod sunt insontes quibus accidunt ligna foribant.*)

31. Philosophy is so far from being prais'd suitably to what she has deserv'd of Man's Life, that she is by the most slighted, by many even reviled (*perinde ac.*)

32. It

32. It was observed that Pompey's Army, *contrary to their ordinary Custom*, was advanc'd a pretty way from their Trenches (*extra.*)

33. Caesar, his whole Army almost being dismay'd, because the Thing had happened *contrary to Expectation and Custom*, encouraging his Men, draws the ninth Legion to their Succour (*præter.*)

34. A wise Man is never troubled at any cross Event; he knows nothing could have been better than it is. All Things are successful to him; *nothing happens contrary to his Expectation or Opinion*, because he is indifferent to every Thing. Whilst others are tossed up and down betwixt Hopes and Fears, his Mind is established (*nihil præter opinionem accidit.*)

35. He treated the poor Queen more sharply than she deserved at his Hands, *contrary to what he had promised to the French King* (*contra quàm, contra ac.*)

36. *I will not be foreign to the Business in hand* to give a short Account of the Manners and Customs of the Gauls (*Non abs re fuerit.*)

37. If it should happen that we are forced to disoblige any Person, we must endeavour to excuse it as well as we are able to him (*adversus.*)

38. He was of a most flowing Courtesy and Affability to all Men who made any Address to him; and so desirous to oblige 'em, that he did not enough consider the Value of the Obligation, or the Merit of the Person he chose

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to oblige; from which much of his Misfortune resulted (*adversum.*)

39. Did you ever see the *Alps*? Yes, I have. These Mountains are no more than Warts to the Billows of a raging Sea (*si conferantur.*)

40. The same Persons, in whose Behalf we wrote to you in *September*, the last Year, complain grievously to us, that they have not been able hitherto to obtain Possession of the Inheritance left 'em by their Father's Will (*apud.*)

41. The Duke by his Letters cleared himself to the Queen, and openly professed the Protestant Religion.

42. Whilst by the Help of Philosophy they are searching into the Secrets of Nature, they think themselves to receive not only a marvellous Pleasure, but also to do a Thing highly pleasing to the Author and Maker thereof (*videntur sibi non solum admirabilem, &c. sed apud authorem, &c. summam inire gratiam.*)

43. Theseus, King of Athens, to his great Honour, restored the People to their Liberty (*cum.*)

44. Have no Regard to the Person of a great Man; strive for Truth, even to Death, and contend for Justice, even to the Danger of thy Life.

45. Our Merchants, which reside in the Town, to the vast Advantage of your People, were forbid to visit their Countrymen, or assist them in the least (*non sine.*)

46. As it has been always a great Occasion of rejoicing to us, whenever any prosperous Success

Success attend your Arms ; so neither are we sorry for the late Advantage gained by your Fleet, tho', as we understand, it happen'd a little to the Detriment of our own People (*aliquo cum detrimento.*)

47. The French King feared, lest the most potent Kingdoms of England, Scotland, and Ireland, should be joined in a League of Amity, to the endangering of France (*in Gallie periculum.*)

48. While these Things were debating, Francis the Second dies ; whether to the greater Grief of the Papists, or Joy of the Protestants, I cannot say (*majori Pontificiorum dolore.*)

49. These Things he wickedly attempted, but to his own Destruction, as we shall shew by and by (*suo exitio.*)

50. The Oxen of this Country are not only extreme hardy, but beautiful also to look to (*ab aspectu decorus.*)

55. He built Ships, and abundance of flat-bottom'd Boats, each of which were big enough to carry thirty Horses (*vehendis.*)

62. Aeneas, Son of Anchises and Venus, when Troy was burnt, foregoing his Country, came to Laurentum, seeking an Abode, and a Place to build a City in (*condendaeque urbi locum.*)

53. As for what Things still remain to be transacted, about those we have determin'd to send an Embassy to your Majesty (*mittendam decrevimus.*)

54. This is their Notion of Virtue and Pleasure. Whether they think right or wrong in

this Matter, I am neither at Leisure to examine, nor is it necessary; *since I undertook only to give an Account of their Constitution, but not to defend it (quippe qui narranda eorum instituta, non etiam tuenda susceperim.)*

55. No Studies are *so valuable (tanti)* that we should abandon for them the Duty we owe our Friends, and which those very Studies *command us most religiously to observe (custodiendum precipiunt.)*

56. We beg this one Thing of you, that, if out of your Clemency you have determined *to save us*, you would not strip us of our Arms (*nos esse conservandos.*)

57. *Cæsar*, seeming sufficiently to understand the Minds of his Soldiers; *thought fit to try what Intention or Inclination Pompey had to fight (tentandum existimavit.)*

58. When we had discovered *Cyprus*, we left it on the Left Hand, and sailed into *Syria*, and landed at *Tyre*: For there the Ships *was to unlade her Burden (expositura erat onus, ibi navis exponere debebat onus.)*

59. Philosophy *undertakes to extirpate* the Root of all our Evils. Let us then resign ourselves up to her Culture, and endure to be cur'd (*stirpitum extrahuram pollicetur*) *se scilicet.*

60. Pain seems to be the most violent Adversary of Virtue; that shakes its burning Torches at us; that *threatens to vanquish* Fortitude, Magnanimity, and Patience.

61. I have spoken *to Exercise, Custom, and Practice.* Come, now let us see as to Reason; unless

unless you have any Thing to offer against what hath been deliver'd (*de.*)

62. I shall not only speak *to* Discontent (tho' I shall *to* that in the first Place) but *to* every Distemper of the Soul.

63. 'Tis in vain for a Man to avoid Prodigality, if he turns to the contrary Excess (*Frustra vitaveris.*)

64. To say nothing of others, when I myself sat at the Helm of Government, did not Arms give place to the Gown (*Ut alios omittam?*)

65. He was a great Pretender to Oratory and Poetry, and eminently bad at both; which brings to my Memory a Character given by *Julius Capitolinus* of the Emperor *Verus*. He is said to have been a better Orator than Poet; rather, to speak the Thing more properly, to have been a viler Poet than Orator, (*imò, ut verius dicam.*)

66. Whilst we are in the Body we are not at home, but Pilgrims and Strangers. And this Notion the Heathens had of our present Life and Condition in this World. We go out of this Life, says *Tully*, as it were from an Inn, and not from our Home; Nature having designed it to us as a Place to sojourn, but not to dwell in (*commorandi enim natura diversorium nobis, non habitandi locum dedit.*)

67. I saw an old Man at *Constantinople*, who, after he had taken a Cup of Wine into his Hand to drink, made first an hideous Noise. I ask'd his Friends why he did so; they answer'd me, that, by this Outcry, he did as it were

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warn his Soul to retire into some secret Corner of his Body, or wholly to pass out of it, that she might not be guilty of that Sin which he was about to commit, nor be defil'd by the Wine that he was going to pour in (*ut biberet.*)

68. *He had order'd his Wine, which was in very small Bottles, to be distributed into three Sorts (Descripserat;) not to give us the Liberty of chusing, but that we might not have the Power of refusing;* since one Sort was for himself and us, another for his lower Friends (for he has his Friends by Tires) and a third Sort for theirs and our Attendants (*non ut potestas eligendi, sed ne jus esset recusandi.*)

69. *In order to bear future Evils manfully, we must always consider that we are born upon these Terms, to be exposed to all the Darts of Fortune; and that what hath ever befalln any one may befall ourselves (Ut fortiter feramus.)*

70. We have sent our Letters to the Duke of Savoy, wherein we have most importunately besought him to spare those miserable People that implore his Mercy, and that he would no longer suffer that dreadful Edict to be in Force (*uti parceret.*)

71. The *Helvetians* persuade the *Latobrigi*, their Neighbours, to take the same Resolution, to burn their Towns and Villages, and set out along with them (*uti capiant.*)

72. To these Men happened that which generally uses to happen to Persons too arrogant and obstinate, to come back to those very Terms,

and

and most eagerly to court that which but a little before they scorn'd (*uti eò recurrent.*)

73. The Matter came *to this* at last: The young Man, by hearing the same Things pressed upon him so often, shipp'd off for *Asia*, and serv'd under the King of *Persia* (*aded*) h. e. eò.

74. *Cæsar*, concluding that *Pompey* could by no Means be drawn out to Battle, judg'd this the properest Course of War for himself, *to move* his Camp from that Place, and always to be upon the March (*uti moveret.*)

75. *Domitius* sends Letters to *Pompey*, by Men that knew the Country, *to intreat* and beg that he would succour them (*qui.*)

76. I took my Breakfast before-hand, which was likely to be my Dinner also, for there was no Place *to bait at*, before I came to my Journey's End (*ubi diversarer.*)

77. There are many, that take from some, *to lavish upon others*; and these think to appear bountiful to their Friends, if they enrich them by any Manner of Means (*quod aliis largiantur.*)

78. If Virtue and Constancy are to be regarded, either this is the Way, or there is none at all *to obtain them* (*per quam eas assequare.*)

79. The wiser Sort of great Persons bring in ever upon the Stage some *upon whom to draw the Envy that would fall upon themselves*; sometimes upon Ministers and Servants, sometimes upon Collegues and Associates, and the like. And, for that Turn, there are never wanting Persons of violent and undertaking Natures, who,

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who, so they may have Power and Business, will take it at any Cost (*in quos invidiam in se incursum derivant.*)

80. As a Calm at Sea is understood, when the least Breath of Wind doth not stir the Waves; so is the quiet and peaceful State of the Mind beheld, when there is no Passion to *discompose it* (*qua moveri queat.*)

81. They have no Clocks *to* distinguish Hours, nor Miles *to* shew the Distance of Places (*quibus.*)

82. I made me Pools of Water, *to* water *therewith* the Wood that bringeth forth Trees (*quibus irrigaretur.*)

83. My Drift is not to take away the Army from Pompey, and keep it myself, which yet were no difficult Matter for me to do: but that he may not have it *to* use against me (*quo contra me uti possit.*)

84. Sure never Man was planted in a Court, that was fitter for that Soil, or brought better Qualities with him *to* purify that Air (*quibus, &c.*)

85. Caesar does us great Wrong, *to* lessen our Tributes by his coming (*qui deteriora faciat.*)

86. 'Twould be tedious *to* give you a full Description of this City; yet, *not to* be wholly silent, I'll say as much as will be sufficient for one that is writing, not a Book, but an Epistle (*ne tamen.*)

87. Dear Son, be industrious and diligent, and spare no manner of Labour (*if it is a Labour and not rather a Pleasure to learn*) that you may make

make a good Use of these Advantages before you (*si discendi labor est potius, quàm voluptas.*)

88. The Governor of the Place, with all his Family, came out of the Town with me, to bring me on my Way. I could by no Means persuade him to omit this Office of Respect (*deducendi causâ.*)

89. Titurius, a Man both of great Wisdom and Valour, runs to Labienus, and tells him the only Way of Safety is, to make a sudden Eruption out of the Town (*si faceret.*)

90. What our Friend Possidonius has said in his fifth Book of the Nature of the Gods is no way improbable; viz. That Epicurus was of Opinion, there were no Gods; and that whatever he spake concerning the immortal Gods, was only given out to avoid the Odium of Mankind: And therefore that in Words (*oratione*) he allow'd Gods, but in fact demolish'd them, in as much as he robb'd them of all Kind of Action (*queque is de Diis immortalibus dixerit, invidiæ detestandæ [h. e. amoliendæ] gratiâ dixisse.*)

91. I would not have you go to Aristotle for Logick; for this would be too tedious; and besides there are many Things all through those Books of little or no Use. 'Twill be sufficient to read some Compendium (*si legeris.*)

92. Whether I shall do a Thing that will answer my Pains, to set down exactly the Affairs of the People of Rome from the first Foundation of the City, I neither well know, nor, if I did, dare I affirm (*si perscripserim.*)

93. Wisdom

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93. Wisdom imitates the Divine Perfections, and esteems all human Occurrences inferior to Virtue (*inferiora Virtute ducit.*)

94. I have no Reason to be offended at those by whom I was accused; or at those by whom I am condemned, save only this, that they thought they did me harm (*non habeo quod succenseam.*)

95. We have no Reason to place any Hope in our Enemy, if we have none in ourselves (*non est quod.*)

96. If ever in any War heretofore ye had Cause, O Romans, to render Thanks first to the immortal Gods, and next to your own Bravery, 'twas in Yesterday's Battle (*fuit quod ageretur.*)

97. I speak it against my Will, nor would I speak it at all, but that my Affection to the Commonwealth doth over-rule me (*ni caritas reipublice.*)

98. If, as it is the Poets, it were our Custom also, I should chuse rather to begin with good Omens, and Vows and Prayers to Gods and Goddeses, to vouchsafe happy Successes to so great and laborious an Undertaking (*precationibus Deorum.*)

99. Procas begets Numitor and Amulius. To Numitor, who was the eldest of the Family, he bequeaths the ancient Kingdom of the Silvan Race. However, Might prevail'd more than either the Will of the Father, or the Regard to Age: Driving out his Brother, Amulius reigns (*virrecundia atatis.*)

100. All

100. All Vice stands upon a Precipice; and to engage in any sinful Course is to run down the Hill. It is much easier not to begin a bad Course, than to put a Stop to ourselves after we have begun it. *'Tis a fond Thing for a Man to think to set Bounds to himself in any Thing that is bad (Stulta res est nequitiae modus.)*

101. Though there were no State of Immortality after this Life, yet methinks we should not desire to live always in this World. *As Nature, says Tully, hath set Bounds and Measures to other Things, so likewise to Life; of which Men should know when they have enough, and not cover so much of it till they be tir'd and cloy'd with it (Habet Natura ut aliarum rerum, sic vivendi modum.)*

102. Charles the Great dispersed the Saxons about several Countries of the World. An Argument of this is, the Cities of Transilvania, which to this Day are inhabited by Saxons (*in hunc usque diem etiamnum, hodieque.*)

103. The Lord, as soon as he had done talking with Abraham, went away; and Abraham return'd to the same Place from whence he came (*eodem.*)

104. The Sun ariseth, and the Sun goeth down, and hasteth to the Place where he arose (*eodemque anbelat ubi, &c.*)

105. To what Purpose is all this? To let you see that crafty Men are not approv'd of, by our Ancestors (*Quorsum haec?*)

106. Those Trades are by no Means to be approv'd, that are the Handmaids to Pleasure:

Fish-

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Fishmongers, Butchers, Cooks, Poulterers. *Add to these, if you please, Perfumers, Dancing-masters, &c. (Adde buc.)*

107. He chose Numa High Priest out of the Senators, *to the End there might be one to whom the common People might resort for Counsel in all sacred Matters (ut esset quod.)*

108. With this the Messenger returns to Rome. The King immediately consulted the Senate in Words to this Purpose (*his sermō verbis.*)

109. Tho' many have wrote worthily of the Roman Affairs, yet it will be a Pleasure to me, that I myself also *to the utmost of my Power* endeavour'd to transmit to Posterity the Achievements of the Sovereign Nation of the World (*pro virili parte.*)

110. Henry the Seventh lov'd Peace exceedingly, and promoted it *to the utmost of his Power*: And it was his usual Preface in his Treaties, That, when Christ came into the World, Peace was sung; and, when he went out of the World, Peace was bequeathed (*pro viribus, pro virili.*)

111. Caesar by the extreme Labour of the Soldiers (the Work in turning the Course of the River being continued Day and Night) had now brought the Matter *to this Pass*, that the Horse, though with Difficulty and Unwillingness, yet could and durst pass the River (*buc.*)

112. After a short Dispute on each Side, the Matter is at last brought *to this Issue*, that such

as have Houses or Possessions in Spain, be disbanded presently; the rest at the River *Narus*.

113. Although Joy be a Passion so pleasing and cherishing to the Soul of Men; yet if it be not kept within Bounds, if it be suffered to run to Excess, it sometimes proves deadly and directly kills (*mortem affert.*) So Gellius, among other Examples to the same Purpose, tells of a Roman Matron, who, seeing her Son return from the Battle of *Canne*, where she apprehended he had been slain, immediately fell down dead (*animam efflavit, exanimata est,*) being overcome, with the Excess of Joy which she conceived at the Sight (*in eandem sententiam eodem [huc] pertinentia.*)

114. This Life is but our Infancy and Childhood, in Comparison of the manly Pleasures and Enjoyments of the other State. And why should we desire to be always Children, and to linger here below to play the Fool yet a little longer? In this Sense that high Expression of the Poet is true, The Gods conceal from Men the Sweetness of dying, to make them patient and contented to live (*ut durent vivere.*)

115. He stirreth up the People, teaching throughout all Jewry, beginning from *Galilee* to this Place (*hucusque.*)

116. He spake a Parable unto them, to this End, that Men ought always to pray, and not to faint (*et pertinentem, quod, &c.*)

117. Jacob call'd that Place the Presence of God, because he had seen God there *Face to Face* (*præsens præsentem*.)

118. There is a Tradition, that Homer was blind. Yet what Country, what Coast, what Place of Greece, what Skirmish, what pitch'd Battle, what Motion of Men, what of Beasts, is not so *drawn to the Life*, that what he saw not himself, he has made us see (*expictus*?)

119. The King, highly incens'd at the Horridness of the Fact, has commanded Inquiry to be made after the Authors of the Murder, to the End they may be punished *according to their Desert* (*pro eo ac meriti sunt*.)

120. He never spake well of himself, nor ill of others, making good that Saying of Pansa in Tully, That no Man is apt to envy the Virtue of another, that has any of his own to trust to (*Neminem alterius, qui suæ consideret virtuti, invidere*.)

121. Honour being contemn'd, Money also being contemn'd, what remains to be dreaded (*quod extimescendum sit*?)

122. There is no sensual Pleasure in the World comparable to the Delight and Satisfaction that a Man takes in doing good. This Cato in Tully boasts of as the great Comfort and Joy of his Old Age. That nothing was more pleasant to him than the Conscience of a well-spent Life, and the Remembrance of many Benefits and Kindnesses done to others (*conferendus cum*, &c.)

123. Because the Revenues of particular Persons are small, and the Number of those that want is infinite, therefore this universal Bounty is to be kept within Limits, *that so we may have it in our Power to be liberal to those that are more nearly allied to us (ut facultas sit, qua sumus.)*

124. If some boisterous and violent Passion ruffle and torment us, which we feel ourselves unable to subdue by downright striving; the best Expedient will be, to shift the Scene, and to divert and draw off the Mind to another Course: Thus we preserve our Lands from Inundations by opening Trenches, and carrying off the Water by another Channel (*animum alio abducere.*)

125. Go to now, ye rich Men, weep and howl for your Miseries that shall come upon you (*Age nunc, O divites.*) Ἀγε νῦν οἱ πλούσιοι. Ἀγε νῦν οἱ λέγοντες, *Age nunc qui dicitis*, Jacob. iv. 13. Illud ἄγε tantum valet quantum apud Prophetas, *Jam ego ad vos, nempe sermonem meum converto.* Utuntur sic & Xenophon & Plutarchus. Solet etiam pluribus id dici, ut apud Homerum,

Ἀλλ' ἄγε μίμνετε πάντες,
Sed Age! omnes quaso manete.

Xenophon, Ἀγε δὴ ἀκούσατε.
Agedum! attendite.

Grotius.

126. To conclude, we are obliged to promote the Good of human Society, as far as in us

lies (*Ad summam. In summa. De cætero, Quod reliquum est.*)

C H A P. LXXI.

The Rendering of the Particle Too.

1. **T**HE *English*, by the running of the Sea between, lie at too great a Distance to be able to assist us upon every Occasion (*situ sunt disjunctiores, quàm ut possint.*)

2. His Learning and Virtue is too great to be set forth with Advantage by me, and too well known every-where to need it, unless I would, according to the Proverb, shew the Sun with a Lantern (*tum notior ubique, quàm ut debeat.*)

3. *Cæsar* was too old, in my Opinion, to amuse himself with projecting the Conquest of the World. Such an Imagination was excusable in *Alexander*, a Prince full of Youth and Fire, and not easy to be check'd in his Hopes. But *Cæsar* ought to have been more grave (*erat, meo quidem judicio, ætate projectior, quàm ut totius orbis subjugationem animo agitare deberet.*)

4. He bid them refer the Causes that were too difficult for them to him, and he would hear them (*difficiliores quàm pro se.*)

5. The Back of a Camel is easily broken under a Burden too heavy, especially in Ways that are slippery and dirty (*justo graviore.*)

6. On the 6th of *May* they labour with all their Might to scale and win the Walls, but, their

their Ladders being *too short*, they are beat back by a great Multitude of small Shot; very many were slain and more wounded (*justo breviores.*)

7. Greatness of Spirit and Courage, unless in Men perfectly wise and virtuous, is for the most Part *something too hot and boiling* (*ferventior.*)

8. Being detained by contrary Winds full three Months in the Haven, he sets sail *too late* (*serius.*)

9. Our Horse, attacking the Enemy's Rear *too forwardly*, join Battle with the *Helvetian* Cavalry in a disadvantageous Place, and a few of our Men fall (*cupidius.*)

10. Does one of our Friends live *too sparingly*? Let him be called a good Husband. Is he too warm? Let him be reckoned a Man of Smartness and Spirit. This is the Way to make Friends, and keep them so.

11. Whether Pain be an Evil or no, let the Stoicks look to that. Be it what it will, I do not think it so great as it seems to be; and I do affirm, that Men are *too vehemently* struck with the false Appearance and Conception of it, and that its whole Smart is tolerable.

12. It is good Advice, in order to a safe and quiet Passage through this Life, not to correct the inveterate Vices of others, and oppose the vulgar Opinions *too severely*.

13. The *English* Language has been hitherto a little *too carelessly* handled; and, I think, has had less Labour spent about its polishing, than it deserves. Till the Time of King *Henry* the

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Eighth, there was scarce any Man regarded it, but *Chaucer*; and nothing was written in it, which one would be willing to read twice, but some of his Poetry.

14. It is always esteemed the greatest Mischiefe a Man can do those whom he loves, to raise Men's Expectations of them *too high* by undue and impertinent Commendations.

15. *Roger Ascham*, being too much given to Dicing and Cock-fighting, lived and died a poor Man, leaving behind him two ingenious Books, whereof he intitled the one *Toxophilus*, and the other *Scholarcha (nimio plus.)*

16. You, my Son have happened to live in the Time of a War, of which the one Side had too much Wickedness, the other *too little Success (felicitatis parum.)*

17. The Liberty of taking in fresh Water, which is ever free to all that are not open Enemies, was not allowed us, but under armed Guards, and that *too* at a very extravagant Rate (*Et quidem.*)

18. *Much too* he helps the Field, who breaks the barren Clods with Harrows, and draws over them the Wicker-Hurdle (*Multum adeo.*)

C H A P. LXXII.

The Rendering of the Particle Towards.

1. **A**S soon as he found the Army moving towards him, he cross'd the River, as tho' he intended to fly (*ad se persum.*)

2. You,

2. You, I warrant, would have advis'd *Epicurus* to follow *Plato's* Example, and lay out himself upon Musick, Geometry, Arithmetick, and Astronomy, all of them Amusements that proceed upon false Principles; and, if they were true, *contribute nothing towards our living* better, that is, more pleasantly (*nihil afferunt, quo, &c. vivamus.*)

3. *Towards* the latter End of *March*, nobody was suffered to come ashore (*Ad.*)

4. *Towards* the End of Supper, she drank to all her Servants, who pledged her in order upon their Knees, mingling Tears with their Wine (*Sub.*)

5. There are certain Duties to be observed, even *towards* those from whom you have received Injury (*adversus.*)

6. *Montaigne*, when he inquired the Reason why giving a Man the Lye should be accounted such a Disgrace, and odious Charge, said very prettily: If it be well weigh'd, to say that a Man lyes is as much as to say that he is a Bravado *towards* God, and a Coward *towards* Man. For a Lye faces God, and shrinks from Man (*adversus.*)

7. Humility is the right Posture of our Souls *towards* themselves: Compassion is the right Posture of our Souls *towards* others; and Devotion is the right Posture of our Souls *towards* God: So that these three seem to make up the absolute Perfection of the Christian State.

T 3 8. What

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8. What Man is that, that is coming towards us? 'Tis my Master's Son Isaac (*adversum.*)

9. It is of main Advantage towards the patient and calm enduring of Pain, to consider thoroughly how honourable it is (*ad.*)

10. The Report goes, that a She-Wolf turn'd her Course from out of the Mountains that are round about, towards the Childrens Cry, and gave the Infants Suck so tenderly, that the Master of the King's Cattle saw her licking the Babes with her Tongue (*ad puerilem vagitum cursum flexisse.*)

C H A P. LXXIII.

The Rendering of the Verbal in Ing.

1. **Y**OU punish Wickedness when committed; with us even Thinking is Sinning: You fear the Conscience; we Conscience alone, which there is no shutting out (*apud nos & cogitare peccare est.*)

2. Fear is of all Affections (Anger excepted) the unaptest to admit any Conference with Reason: For which Reason the Wise Man saith of Fear, that it is a betraying of the Succours which Reason offereth (*abjectio [destitutio] adminiculorum que à ratiocinatione sunt.*)

3. Do you study? or go a fishing? or ride a bunting? or do all these together? since our *Latus* gives you an Opportunity for them all: For this

this Lake affords Plenty of Fish; the Woods that surround it, Game; and that most profound Retreat, Study (*An piscaris? an venaris? an simul omnia?*)

4. Death, Poverty, Pain, is not more to be avoided than the doing any one an Injury (*facere.*)

5. Will you make any Scruple of calling him happy, whom you see clear and free from all violent Emotions of Spirit, (*num, &c. vocare dubitabis?*)

6. The *English* and the *French*, sending their Ambassadors into *Scotland*, pretending an exceeding great Desire to compound the Difference (*missis.*)

7. *Alexander*, after his great Conquests in *Asia*, receiving Letters of some small Fights or Skirmishes in *Greece*, at the taking of some Bridge or Fort, told his Friends, that it seemed to him, that they had sent him News of the Battles of *Homer's* Frogs and Mice.

8. The Damage, received by the Loss of this one Ship, the *English* abundantly made good by taking several Spanish Ships (*pluribus Hispanicis navibus interceptis.*)

9. We were now come so near the Shore, that the Inhabitants took Notice of our Distress, and, coming down in Throngs to the Sea-Side, made Signs, by spreading their Cloaks, and holding up their Hats upon Poles, that they would have us put in there; giving us likewise to understand, by casting their Arms into the Air, how much they pitied our Misfortune,

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10. False Steps in War are hard to be recovered; and a Man may not have the Opportunity of playing the Fool twice (*his peccandi.*)

11. I have often at other Times, but especially (*Cum frequenter alias, tum*) of late, perceived how great is the Power, how great the Dignity, how great the Majesty, nay, how great is the Divinity (*numen*) of History. A certain Person was publickly rehearsing a Book full of Truth, and reserved Part of it for another Day. Hereupon the Friends of somebody came begging and praying him not to proceed with his Rehearsal: So much ashamed are they of bearing what they did, who made no Shame in doing what they blush to hear (*Tantus audiendi quæ fecerint pudor, quibus nullus faciendi quæ audire erubescunt.*)

12. The Trojans, as having, after almost an endless Wandering, nothing left them but Shipping and Arms, as soon as they were set on Shore, foraged and drove Booty out of the Country (*ut quibus superesset.*)

13. A Man of an exalted brave Spirit is beyond the Reach of Care and Disquietude; both despising Death, and being so provided against Pain, as to remember, that, if it be violent, Death puts an End to it; if gentle, it has its Intermissions (*cum & mortem contemnit.*)

14. A certain Magistrate, thinking himself qualified for every Thing, printed a Treatise of Morality, and published himself a Coxcomb (*cum existimaret.*)

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15. The Right of our Merchants in redeeming their Ships and Goods, *so clearly appearing*, we most earnestly request your Majesty, that they may meet with no Delay in obtaining it (*cum tam præclare constet.*)

16. *Dionysius* the Tyrant, *not daring* to stand on the common Pulpits, was wont to harangue the People from the Top of a Tower (*cum non auderet.*)

17. You are upon a double Account injurious, *both in coveting* what is none of your own, and in being concerned that you have restored what you only borrowed (*cum & appetas.*)

18. Eight and thirty Years was *Dionysius* Tyrant over the *Syracusans*, *having usurp'd* the Government at five and twenty Years old (*cum occupasset.*)

19. To use Oaths upon light Occasions argues great Profaneness and Irreverence of Almighty God. So *Ulpian* the great Roman Lawyer observes, *That the Proneness of some Men to Swearing comes from a Contempt of Religion* (*nonnullos esse faciles ad jurandum contemptu religionis.*)

20. *Thomas Smith* left behind him a Work unfinished, concerning the Commonwealth of *England*; an excellent Book of the Orthography of the *English* Tongue; another of the Pronunciation of the *Greek*; and an accurate Commentary concerning Money, *very well worth the publishing* (*dignissimum qui lucem aspi-*

21. What

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21. What Fortune hath made yours, is none of yours. If you would live safe, you must decline *those limed Twigs of Favours (ista viscata beneficia.)* What hath Fortune at her Disposal worth setting our Heart upon (*Quid dignum habet Fortuna quod concupiscas?*)

22. He that lives according to the Law of Nature, will never be guilty of coveting what is another's, and applying to his own Use what he has injuriously taken from his Neighbour (*nunquam committet ut appetat.*)

23. Example is what Men are sooner moved and more strongly wrought upon by, than Laws. We do not want Precepts so much as Patterns; and Example is the softest Way of commanding (*Et mitius jubetur exemplo.*)

24. They set about building a City and Tower, that should reach Heaven with its Top, to get themselves a Name (*Instituerunt ædificare.*)

25. Caesar, the three first Days, fell to fortifying his Camp with great Works, and laying in Provision of Corn from the neighbour Borough Towns.

26. There is no more resisting uncontroulable Folly, than the violent Course of a River (*Non magis obfisti potest.*)

27. He denies there can be any living pleasantly without living virtuously. He denies that Fortune has any Ascendant over a wise Man (*Jucundè posse vivi, nisi cum virtute vivatur.*)

28. When they saw there was no contending with the Storm, in comes the Pilot as pale as Death. Friends, says he, all we have now to do,

do, is to call upon God, and fit ourselves for Death (*frustra pugnari.*)

29. Those that are first raised to Nobility, have commonly more Virtues, but less Innocence, than their Descendants. For *there is rarely any rising* to Honours, but by a Mixture of good and evil Arts. But it is reasonable, that the Memory of their Virtues should remain with their Posterity, and their Faults die with themselves (*raro ascenditur.*)

30. These Briars and Thorns, being platted close together, were Fences to them; *into which there was not only no entering, but not even any seeing through* (*quod non modo non intrari, sed ne perspicere quidem posset.*)

31. He commends the Courage and Constancy of the Senate; he acquaints them with his Forces, that he has ten Legions ready; besides that he knows, and has found for certain, that *Cæsar's Soldiers* are disaffected to him, *and that there is no persuading them to defend or follow him* (*neque iis posse persuaderi.*)

32. The Reason of your *thinking Epicurus* no Scholar is, *because* he thought nothing to be Learning, but what promoted Happiness of Life (*Quod tibi videtur, &c. ea causa est, quod.*)

33. As long as he lived among them, *he opposed the setting up of any Statue to him*; But he could not hinder it when he was gone (*ne qua sibi statua poneretur, restitit.*)

34. 'Tis an excellent Saying of *Antoninus*, the great Emperor and Philosopher, No Man was ever unhappy for *not prying into the Actions* and

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and Conditions of other Men; but that Man is necessarily unhappy, who doth not observe himself, and consider the State of his own Soul (*qui non exploraverit, qui non perscrutatus fuerit.*)

35. An honest Man, with all his Sincerity, cannot hinder some People's saying of him, what a dishonest Man could of himself (*quin dicant.*)

36. We were not able to deter even the *Rbemi*, our Brethren and Kinsmen in Blood, from consenting with these People (*quin cum his consentirent.*)

37. As our Enemies found a Means to disturb the former League, so they left nothing neglected to hinder the renewing of the same (*ne instauretur.*)

38. Be not hindered from paying your Vow in due Time, nor put it off till Death (*quò minus solvas.*)

39. Many to gain this Tranquillity, of which I am speaking, have removed from publick Business, and betaken themselves to a Life of Retirement (*quam dico.*)

40. When the *Nepheli* of *Aristophanes*, a Satire upon *Socrates*, was acting, his Friends desired him to retire, and hide behind them. No, said *Socrates*, I will stand up here, where I may be seen; for now I think myself like a good Feast, and that every one has a Share of me (*agebatur.*)

41. The *Turks* are wonderous expert at shooting with the Bow. They begin to bend the Bow at the seventh or eighth Year of their Age,

The Rendering of the Particle Uery. 285

Age, and use it for ten or twelve Years together (*jaculari.*)

42. Whatever Sustenance I have of late taken, I have thereby in such Manner lengthened out my Life, that I have increased my Pains, without any Hope of Recovery. Therefore I am resolved to leave nourishing my Disease, and to consult for myself (*alere morbum desinere.*)

43. The seven Priests, carrying as many Trumpets, went before the Ark, and walked sounding their Trumpets, the armed Men going before them (*clangendo tubis incedebant.*)

44. Though Virtue is most desirable, and Philosophy was sought out for the acquiring of it, yet Epicurus separates the chief Good from Virtue (*ejus adipiscendæ causa.*)

45. After this Numa set his Mind upon the creating of Priests, tho' in his own Person he performed very many Sacrifices; those especially which now belong to the *Flamen Dialis* (*sacerdotibus creandis animum adjecit.*)

C H A P. LXXIV.

The Rendering of the Particle Uery.

1. *V*ery early in the Morning, the first Day of the Week they came to the Sepulchre (*valdè mane.*)

2. In the very Beginning of Summer the Peloponnesians and their Confederates, with two Thirds

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Thirde of their Forces, invaded *Attica*, under the Conduct of *Archidamus*, King of *Lacedæmon* (*Æstatē statim incuntes.*) τὴν δὲ Σίευν ἐπὶ δούρ' ἀπεχόμην.

3. Earthquakes happen *very rarely* in *England*, and those that do, are rather to be called Tremblings of the Earth than violent Shakings (*admodum rarē.*)

4. Brutes never look any farther than just to what strikes and affects them at present, *having very little feeling of what is past, or to come* (*paululum admodum sentiens.*)

5. Others there are, *very unlike these*, I mean your plain and open Men, who think it unlawful to do any thing by Stratagem and underhand Dealing, Lovers of Truth, Enemies to Tricking (*multum dispar.*)

6. He *did* not think it *very fair*, that Men should be thrust out of their Possessions, which they had held for fifty Years (*non nimis æquum.*)

7. Till this Time, the *English* had *very easy* Wars in *Ireland*: Eight hundred Foot and three hundred Horse were held an invincible Army (*satis.*)

8. They returned into *England* with an hundred and fifty Pieces of great Ordnance and a *very rich* Booty, whereof some Part was divided amongst the Seamen (*satis opimus.*)

9. He at length escaped into the *Netherlands*, where he led a *very poor* Life, even to his old Age, upon a slender Pension from the *Spaniard* (*vitam satis inopem.*)

10. Not

10. Not very long after one is sent, to understand for certain, whether there were any Design of invading *England* (*Haud ita diu post.*)

11. In all Injustice, *there is a very great Difference*, whether the Injury proceeds from some violent Passion, or is done with Design and previous Deliberation (*permullum interest.*)

12. By long Practice in Business, under a Master that discoursed excellently, and took much Delight in indoctrinating his young unexperienced Favourite, he had obtained a quick Conception and Apprehension of Business, and had the Habit of speaking *very* gracefully and pertinently (*quàm.*)

13. He was a Man reserv'd, and of a dark and clouded Countenance, *very proud*, and conversing with *very few*, and those Men of his own Humour and Inclinations (*impense [insigniter] superbus, oppidò pauci.*)

14. I am in hopes I have found out the Brother of this Virgin, a young Gentleman of *very good Quality* (*adeò nobilem.*) h. e. valdè. Donatus per nimis explicat.

15. To return by the Streight seemed *very dangerous*, both by reason of the frequent Tempests, and the uncertain Shelves and Shallows, and also for fear the *Spaniards* should there lay wait for him against his coming back (*planè periculosus.*)

16. Considering the Greatness of the Honours I got, and that too by every one of the Votes, the Charge of my *Ædileship* was *very small* (*sanè exiguus.*)

17. They

17. They are a free pleasant People, Lovers of their Ease; of bodily Labour, *when it is necessary* (*quum est usus*) patientenough, *but otherwise not very fond of it*; in the Pursuits of Knowledge indefatigable (*cæterum alias baudquaquam sanè appetens.*)

18. Behold the Ships, though they be so great, and are driven of fierce Winds, yet *are they turned about with a very small Helm*, whithersoever the Governor listeth (*tantillo gubernaculo aguntur, &c.*) *μετὰ γέρας ὕπὸ ἱλαχίτης πηδαλίου.*

19. Dionysius of Heraclea, a very sickle Man, after he had learned of Zeno to be courageous, was by Pain brought to alter his Judgment; for, being troubled with Gravel in the Kidneys, in the midst of his Roaring he cry'd out, That Pain was an Evil (*homo sanè levis.*)

20. There died also at this Time, and all in a Month, four other Persons of very great Note amongst us (*magna imprimis celebritate.*)

21. Thus you will perform an Act very grateful to Justice, and lay moreover a singular Obligation upon me (*imprimis.*)

22. Caius Triarius, a very learned young Gentleman, was present at that Dispute (*in primis, cum primis.*)

23. On that Part, where it is joined to the Land, it has a very strong Castle on high Ground, consisting of many lofty Turrets made of square Stone (*benè.*)

24. He

24. He pretended to no other Qualifications than to understand Horses and Dogs *very well* (*perbene.*)

25. If the Pain be as great, as was that of *Philoctetes*, it seems to me, I confess, *very great* indeed, but not at the highest; for nothing akes but the Feet; the Head, the Sides, the Lungs, all Parts might (*benè plane magnus.*)

26. Drake, *being very careful of his Men's Health*, let every one of them Blood with his own Hand, when he was come near the *Æquator* (*suorum salutem impensè fovens.*)

27. The Kindness you do is doubly welcome, when what is seasonable and necessary comes of its own Accord. What is obtained by Importunity, is bought *very dear* (*impensò pretio.*)

28. Whether it were by Chance, or upon Design, it has fallen out *very luckily*, that we disputed of those things that are the great Objects of Fear, Death and Pain, the first and second Day (*percommode.*)

29. When they saw no Relief come out of *Spain*, they hung out a white Flag, and crav'd a Parley; *which was denied them, tho' they begged it very earnestly* (*quod summopere rogantibus negatum.*)

30. It is *very expedient* for Kings and Commonwealths, that wicked Attempts, especially against Princes, should not go unpunished (*ominò.*)

31. O Philosophy! thou Guide of Life, thou Correctress of Vices! What would become,

U

not

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not of us only, but of the very Life of Man without thee (*sed omnino?*)

32. Some Philosophers have endeavour'd to delude their Troubles by a grave way of reasoning, That these things are fatal and necessary, and therefore no-body ought to be troubled with them, it being in vain to be troubled at what we cannot help. But it was a smart Reply that *Augustus* made to one that minister'd this Comfort to him of the Fatality of things, *This is the very thing, says he, that troubles me.* For it were some kind of Comfort if these Evils were to be avoided, because then we might be careful to prevent them another time; but, if they be necessary, then my Trouble is as fatal as the Calamity that occasions it; and, tho' I know it is in vain to be troubled for that which I cannot help, yet I cannot chuse but be afflicted (*Hoc ipsum est, inquit, quod me mali habet.*)

33. Let us fix in our Memory what *Tbrassea*, the mildest, and for that very Reason the greatest of Men, was frequently wont to say, *He that hates Vices, hates Men* (*vir mitissimus, & hoc quoque maximus.*)

CHAP.

CHAP. LXXV.

The Rendering of the Particle Under.

1. **H**E complains that Levies are made all over Italy; that the two Legions that were taken from him, under a Pretence of the Parthian War, are retain'd near the City (*simulatione*.)

2. Under Colour of recovering his Health, but indeed to mitigate his Grief, he voluntarily departed the Land (*specie*.)

3. They that under a Pretence of Friendship are injurious, are worse than open Enemies. We may fence ourselves against the latter; but the Malice of the former is so much the more pestilent, because it is not easy to be discovered (*per*.)

4. Revenge is a Confession of Pain; that Soul cannot be truly great, which bends under an Injury. A generous Spirit, and a true Valuer of himself, never revenges a Wrong, because he does not feel it (*quam incurvat injuria*.)

5. He thought he should labour under the less Envy, if he appear'd to manage the War under Shew of the Command, and under Pretence of the Name of Alexander; who (*quam*) notwithstanding all things were done by him alone (*se minore fore invidiam*.)

C H A P. LXXVI.

The Rendering of the Particle Unless.

1. **I** Have Reason to suspect, that you keep an Army in Gaul to destroy me; *wherefore unless* you depart, and withdraw your Army out of these Quarters, I shall use you as an Enemy (*quod nisi.*)

2. Of all the Grecians, I find not one that has been at once an Orator and Philosopher, *unless perchance* Demetrius Phalereus may be reckon'd for one (*nisi si.*)

3. Greater is he that prophesieth, than he that speaketh with Tongues, *unless be interpreted*, that the Church may receive Edifying (*nisi si interpretetur.*) 'Εὐτὸς εἰ μὴ διαγμνέον. Duplex negatio pro una, more Hebræo, *præterquam nisi interpretetur.* Grotius.

C H A P. LXXVII.

The Rendering of the Particle What.

1. **WHAT?** When they confess that Viciousness is sufficient to render Life unhappy, must it not be confess'd that Virtue has the same Power to render it happy (*Quid?*)

2. *What*, cannot a brave Man act bravely, unless he be in a Passion? I durst venture to swear, that *Africanus* was not angry, when he pro-

protected with his Shield *M. Halienus*, the *Pe-
lignian*, in the Battle, and stuck his Sword in
the Enemy's Breast. Hath Valour no Efforts
of its own, unless it turns outrageous (*An verò?*)

3. *Job's* Wife said unto him, Dost thou still
persevere in thine Integrity: Curse God and
die. But he said unto her, Thou speakest fool-
ishly: *What, shall we receive good Things of
God, and not be content to receive evil also
(scilicet bona acceperimus?)*

4. He cometh unto the Disciples and find-
eth them asleep, and saith unto *Peter*, *What,
could ye not watch with me one Hour (Adeone
non potuistis?)* *Ουτως ἐν ἰαχυσται; Siccine non po-
tuitis?*

5. The *Spartan* Children are disciplin'd at
the Altar, till a Quantity of Blood gushes out
of their Bodies. None of 'em ever cry out, or
so much as fetch a Groan. *What then? Shall
Children be able to bear Pain, and Men not?
And shall Custom be of force, and Reason not?
(Quid ergo?)*

6. *What Loss we have received*, ought to be
imputed to the Sovereignty of Fortune, not to
our Fault (*Quod acceptum est detrimenti.*)

7. As Swans, foreseeing *what Benefit* there
is in Death, die with Melody and Pleasure, so
should all good and learned Men do (*quid
boni.*)

8. Cast thy Bread upon the Waters; for
thou shalt find it after many Days. Give a
Portion (*imperti*) to seven, and also to eight;

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For thou knowest not *what* Evil shall be upon the Earth. (*quid mali sit futurum*.)

9. Aristotle, being ask'd *what* a Friend was, answered, One Soul inhabiting two Bodies (*quid esset*.)

10. *What* Beauty has a vast Heap of Money in it, unless a Man make use of it. (*Quid pulchri?*)

11. He sends Messengers speedily to Caesar, to let him know in what Parts he had landed the Army, and *what* Men he had brought over (*quid militum*.)

12. It is incredible, *what* a World of Saints Bones they brought out to us, Skulls, Chins, Teeth, Hands, Fingers, whole Arms; which with great Adoration we beheld, and kiss'd (*quantum*.)

13. Next, we were carried into the Vestry. Good God! *What* a Pomp of rich Vestments was there! *What* a World of Golden Candlesticks (*Quæ visi*.)

14. 'Tis easy to imagine, *what* Kind of Faith *that* of the Heathens was, when the chief Doctors and Fathers of their Church were Poets (*cujusmodi fuerit*.)

15. If we make no Scruple to bestow Kindnesses upon those that we hope will do us Service, *what* ought we to be to those that have serv'd us already (*quales?*)

16. *What* is your Life? It is even a Vapour that appeareth for a little Time, and then vanisheth away (*Qualis*.)

17. You will the less wonder that I so earnestly press'd you to confer the Friendship upon my Friend, *when you shall know who and what he is* (*quum scieris quis ille qualisque.*)

18. *What Man is there*, that does not set aside some Part of his Time to enjoy himself? Who can endure to be depriv'd of all Delights? (*Quotus quisque est?*)

19. They go to *Moses*, and tell him, that more is contributed by the People, *than what* the Accomplishment of the Work requires (*quàm quantum.*)

20. There can be nothing, in my Opinion, more prudently resolv'd, than to join our Interest, Authority, Counsels, Forces, and *what-ever* else is needful, with all the Speed that may be, in pursuance of so pious a Design (*siquid.*)

21. Civil Society doth more content the Nature of Man, than any private Kind of solitary living; nay, we covet, if it might be, to have a kind of Society and Fellowship even with all Mankind. Which Thing *Socrates* intending to signify, *when he was ask'd, What Countryman he was*, profess'd himself a Citizen, not of this or that Commonwealth, but of the World (*cum rogaretur, eujatem se esse diceret.*)

22. When Goods increase, they are increased that eat them: *And what Good is there to the Owners thereof, saving the beholding of them with their Eyes* (*nec aliud inde percipit eorum dominus, quàm, &c.*)

23. It was try'd amongst the Ancients, to find out the pure and primitive Language of

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the World, by breeding up a Child so, that he might never hear any Man speak. But *what was the Event of that Trial?* Instead of obtaining that End, the Child was made absolutely dumb thereby (*quorsum evasit?*)

24. Certain of them that stood there, said unto them, *What do ye loosing the Colt,* (*Quorsum solvitis?*) Τί ποιεῖτε λύοντες τὸν πῶλον; (*Quid facitis, qui asellum solvatis?*)

25. *What Reason is there, why pure Virtue should not of itself make Men happy* (*Quid est cur?*)

26. Prayer being a Work common to the Church as well triumphant as militant, a Work common unto Men with Angels, *what should we think but that so much of our Lives is celestial and divine, as we spend in the Exercise of Prayer* (*quidni sic animum inducamus, tantum, &c.?*)

27. His Kindness and Affection to his Friends was so vehement, that they were as so many Marriages, for better for worse, and so many Leagues offensive and defensive; as if he thought himself obliged to love all his Friends, and to make War upon all they were angry with, *let the Cause be what it would* (*qualis foret cunque causa, quali quali causâ.*)

28. *Let People's Tongues and Actions be what they will,* my Business is to keep my Road, and be honest; as if a Piece of Gold, or an Emerald, should ever be saying to themselves, Let the World talk and take their Method, I must still be an Emerald, and be true to my Species and my

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my Colour (*Quicquid vel fecerit vel dixerit quisquam.*) "Ο τις ἂν ποιῇ, ἢ λέγῃ.

29. All these Sayings were noised abroad throughout all the Hill Country of *Judea*. And all they that had heard them laid them up in their Heart, saying, *What manner of Child shall this be?* (*Quidnam futurus est ille puer?*) "Αρα τὸ παιδίον τῆτο ἔσται; *Quis, putas, puer iste erit? Quò evadit puer iste?*

30. As it is a Happiness to be able to do what you please, so it is true Greatness to will only such Things as you can do, or rather as you ought to do; for, in strict Speaking, a Man can do no more than lawfully he may do (*posse quantum velis; velle quantum possis, vel potius quantum debeas.*)

C H A P. LXXVIII.

The Rendering of the Particle *When*.

1. *Pompey*, when he saw his Cavalry beaten, and that Part that he most trusted to dismay'd, distrusting the rest, quitted the Field, and conveyed himself on Horseback into the Camp (*ut.*)

2. *Milonius* falls a dancing when once his Head is heated with Wine, and the Candles appear double to him. *Castor* delights in Horses, his Twin-Brother in *Cestus-Play*. So many Men, so many different Inclinations (*ut semel.*)

3. When

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3. When Jesus had finished all these Sayings, he said unto his Disciples, ye know that after two Days is the Feast of the Passover, *when* the Son of Man is betrayed to be crucified (*quum quidem.*)

4. Do you think *Hercules* was angry *when* he encounter'd the *Erymanthian* Boar, or *Nemean* Lion? Or was *Theseus* angry when he caught the *Marathonian* Bull by the Horns? Fortitude is far from being outrageous (*iratum conflixisse cum.*)

5. *Cæsar* saw that the *Edui*, so often called Brethren by the Senate, were held in Slavery under *Ariovistus*; which, *when* the Empire of the People of Rome was so great, he judged to be very dishonourable to himself and the Republick (*in tanto imperio P. R.*)

6. Let the Accident be never so grievous, yet the Man that stands upon his Guard, and puts himself in a Posture to receive it, suffers but little by it. *When* a Calamity is premeditated, the Blow is broken; and whatever was long expected, is less felt when it comes (*Præmeditati mali mollis ictus venit.*)

7. Blessed art thou, O Land, *when* thy King is the Son of Nobles, and thy Princes eat in due Season, for Strength, and not for Drunkenness (*cujus & rex, &c.*)

8. I supp'd last Night *with* (*apud*) a certain Person, *in his own Opinion* (*ut sibi videbatur*) liberal and frugal (*diligens,*) in mine both sordid and prodigal: For he ordered the richest Dishes to be set before himself and a few Friends, but
the

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the smallest and the cheapest before the rest of the Company. Remember that nothing is to be more avoided than this new Fellowship between (*societas*) Luxury and Sordidness; which, as they are very scandalous Things disjoin'd and asunder, so they are more so when united (*quæ cum sint turpissima discreta ac separata, turpius junguntur.*)

9. Where Reason is weak and blunt, Passion must be whetted, *the only Weapon that is left when Reason fails*: And I always take it for granted, that no Man is ever angry with his Adversary, but for want of a better Argument to support his Cause (*quod solum superest telum deficiente, &c.*)

C H A P. LXXIX.

The Rendering of the Particle Whence.

1. **T**HE Man being asked by David, *whence he came*; answered, I escaped from out of the Army of the Israelites (*undenam adesset.*)

2. Hagar, Maid of Sarah, *whence comest thou?* And whither art thou going? And she said, I flee from my Mistress Sarah.

3. Many hearing him were astonished, saying, *Whence hath this Man these Things?* And what Wisdom is this which is given unto him, that even such mighty Works are wrought by his Hands (*Unde ei hæc?*) Πόθεν τούτω ταῦτα;

4. *Whence*

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4. *Whence come Wars and Fightings among you?* Come they not hence, even from your Lusts that war in your Members (*Unde apud vos bella & rixæ*) Πόθεν πόλεμοι καὶ μάχαι ἐν ὑμῖν;

5. *Whence can a Man satisfy these Men with Bread in the Wilderness?* (*Unde panibus*) *acceptis*. sc. Πόθεν ἄρτων, supply ληφθέντων: *Unde acceptis panibus alere eos possimus?* *Grotius.*

C H A P. LXXX.

The Rendering of the Particle Where.

1. **B**etween the two Rampires, *where* the Work was not finished, they charged our Men in the Rear, and forced them to fly (*qua.*)

2. At the third Watch they made a sudden Eruption out of the Town with all their Forces, *where* the Ascent to our Fortifications seemed least steep (*qua.*)

3. When a Man put away his Wife among the Jews, he was not obliged to assign any Reason: So that he might say as *Paulus Æmilius* did at *Rome*, *That he himself knew best where the Shoe pinch'd* (*Sibi optime notum qua calceus urgeret.*)

4. Offer Righteousness to God; this is the greatest Gift, this the acceptable Sacrifice; not to slay Sheep, but to do what is just, *Wherefore* ever thou art, thou may'st offer this, thyself being

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ing the Priest, the Altar, the Knife, and the Sacrifice (*Ubi ubi sit.*) ὅπου περ ἦς.

5. If the Tree fall toward the South, or toward the North; *in the Place where* the Tree falleth, *there it shall be* (*quo loco, &c. ibidem manet.*)

6. Nothing is more safe than Speed in civil Diffensions, *where* Dispatch is more needful than Consultation (*ubi.*)

7. Had there been Integrity, *where* there ought to have been the greatest, we should not have fallen into these Troubles (*in quibus.*)

8. This Day thou hast sufficiently shew'd how well thou hast deserv'd of me, forasmuch as when the Lord had deliver'd me into thine Hand, thou killedst me not. For *where is the Man*, who, lighting upon his Enemy, will let him go safe (*Quotusquisque est?*)

9. *Where is there a Philosopher to be found*, of such a Temper and Conversation as Reason requires, who makes use of his Doctrine, not for Ostentation of Knowledge, but a Rule of Life (*Quotusquisque Philosophorum invenitur?*)

10. He has not *wherewithal* to redeem himself; though, if he had, yet the Enemy refuses to discharge him upon any other Condition, than by Exchange of some other Persons that they value as much (*unde.*)

11. Be gone and tell the Romans, that the Gods have so ordain'd, that my Rome shall be the Head of the World: *Wherefore let them practise the Art of War*, and be assur'd, and deliver the same to their Posterity, that no human

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man Power can stand against the Roman Arms
(*proinde rem militarem colant.*)

12. I am almost ashamed to send you this Book, after almost a Year's Delay; *whereas no doubt you look'd for it within six Weeks* (*quem te non dubito intra sesquimenssem expectasse.*)

13. Human Nature is more accommodated to the Sense of Evil than of Good. The Prick of a Pin, tho' the Skin be scarce grazed, puts the whole Body into Disorder; *whereas la State of Health makes no manner of Impression upon a Man* (*quando valere nihil quenuam movet.*)

14. He was frugal in Expence upon himself, *that he might have wherewithal to relieve the Necessities of others* (*ut esset unde sublevarët.*)

15. I remember Tully upbraids the Philosophers very smartly, for living unsuitably to their Doctrines. A Philosopher, saith he, is unpardonable if he miscarry in his Life, because *he is faulty in that wherein he pretends to be a Master*; and, whilst he professes the Art of Life, he miscarries in Life (*in eo, cujus magister esse vult, labitur.*)

16. Our Ancestors, saith Tully, had no stricter Bond *whereby to oblige the Faith of Man to one another* (*ad astringendam fidem*) than that of an Oath. To the same Purpose is that of the Comedian, If I knew any Thing else more sacred than an Oath, *whereby to confirm to you the Truth of what I say, I would offer it to you* (*qui meam apud vos fidem firmare possem.*)

CHAP.

C H A P. LXXXI.

The Rendering of the Particle *U* whether.

1. **H**E that has brought himself to desire nothing, is as rich and great as he that possesses all Things. It makes no Difference, whether you actually have a Thing, or whether you have no Desire of it. The Want of Desires is the greatest Wealth (*an babeas, an non concupiscas.*)

2. What signifies it to a Man that lives within the Bounds of Nature, whether he has a hundred or a thousand Acres (*centum, an mille habeat?*)

3. Whether the Soul be Breath or Fire, I know not nor am I ashamed, as some are, to confess I know not what I do not know (*spiritus sit, an ignis animus.*) Prius an eleganter omittitur.

4. Epaminondas, after he had vanquish'd the Lacedaemonians at Mantinea, and at the same Time perceiv'd himself dying of a sore Wound; when he first look'd about him, requir'd whether his Shield was safe? When his own Men answered him with Tears that it was, he ask'd whether the Enemy was routed? And when he had heard such an Answer to that too, as he desir'd, he order'd the Spear with which he was pierc'd through, to be pull'd out: Upon that much Blood streaming forth, he died in Joy and Victory (*salvusne.*)

5. Whe-

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5. *Whether* we will do a Kindness, or no, is left to our own Choice; but the not returning it, when done, is not (*Beneficium demus necne.*)

6. God shall bring every Work into Judgment, tho' never so secret, *whether it be good, or whether it be evil* (*cum bonum, tum malum.*)

7. *Gaius Severus*, and *Pomponius Longinus*, were sent to the *Prætorian Camp*, to try *whether* the Sedition, that was but as yet beginning, might by better Advice be asswaged (*fi.*)

8. There was a small March between our Army and the Enemy's. The Enemy waited to see *whether* our Men would pass this (*fi.*)

9. Every thing is designed for some Kind of Works, Beasts and Plants, the Sun and Stars. And what do you conceive your Business to be? Sensual Pleasures? *Bethink yourself whether* this be suitable to the Nobility of your Nature, and those excellent Faculties with which you are endowed (*vide fi.*) *Idi. ii.*

10. Let us consider *whether* this be not the Language of such as flatter our Infirmities, and fondly comply with our Effeminacy (*Videamus ne hæc oratio sit.*)

11. Consider, *whether* this Courting of the Vulgar, and that Glory which is eagerly pursued, have not in it more Trouble than Pleasure.

12. By this, *whether* Equity, or Act of Kindness, you will not only enlarge the Fame of your Justice, but also in a greater Measure bind both us and the People of *England* to yourself and to your Subjects (*five.*)

13. Some,

13. Some, *whether* by a certain lucky Hit, or Goodness of Disposition, or Instructions of Parents, have pursued a right Way of living (five.)

14. The Army in *Britany* was quiet; *whether* it was that they were far off, and severed by Seas; or that, by continual Expeditions, the Malice of their Humour was spent (Seu quia, seu.)

15. The same Things, to know which we use to enter upon long Journeys, and cross the Seas, we neglect nearer at Hand, and under our Eyes; *whether* it be that Nature so framed us, as to be incurious of what's at Home, and covetous of what's remote; or that the Desire of all Things grows faint, when the Means of obtaining them is easy (seu quia illa natura comparatum, ut proximorum incuriosi longinqua sectemur; seu quod, &c. quum facilis occasio est.)

16. If Lamentations would cure our Misfortunes, Tears would be worth Gold. But Misery hath no Regard to Mourning. Lament, or not lament, that goes on its Way (ploret, seu non ploret.)

17. I know not, *whether* I myself have done any Thing valiantly in the Republick. If I have, I am sure I did it not in Anger. Is any Thing liker Madness, than Anger? which *Ennius* fitly calls the Beginning of Madness (aequid.)

18. The Ambassadors were dismissed by most, with this Question, *Whether* they had opened any Asylum for Women too (aequid?)

C H A P. LXXXII.

The Rendering of the Particle Which.

1. *H*ercules, seeing two Ways, one of Pleasure, the other of Virtue, considered long and much with himself, *which* it were better to take (*utram.*)

2. Men not only deliberate, whether such an Action be honest or dishonest, but also of two Honests proposed to them, *which* is the more honest; and also of two Profitables, *which* is the more profitable.

3. He ordered the Surveyors of the Works to build Walls, and to fortify Mount *Sion* with square Stones; *which* they did (*id quod.*)

4. There is a kind of continual Mixture of Good and Evil in the World, *which* *Socrates* observed upon the rubbing of his Thigh where the Fetters made it itch. What a strange Thing, says he, is that which Men are wont to call Pleasure? How near of Kin is it to that which seems so contrary to it, Pain?

5. As soon as we entered *Hungary*, we found the Grass so high, that often the Coach that came after, did not see the Coach that went before; *which* was a great Argument of the Goodness of the Soil (*quæ res.*)

6. Both the Bridges that *C. Fabius* had made the Snow in one Day broke down; *which* put *Cæsar* to very great Difficulties.

7. Ye fought Yesterday, not with Enemies, more than, (*which is a more dangerous Conflict*) with the Treachery and Perfidiousness of your Allies (*quæ dimicatio periculosior est.*)

8. Between the Passages, by which Jonathan intended to make his Way to the Garrison of the *Philistines*, there were two craggy Rocks, one on the one Side of the Passage, and the other on the other (*qua.*)

9. *Cæsar* inclosed the Enemy about with a Ditch and a Rampire, to check their sudden Sallies; to which he thought they would at last of Necessity come (*quò.*)

10. Religion is a Thing to which Men are not only formed by Education and Custom, but, as *Tully* says, to which we are all carried by a natural Inclination; which is the true Reason why some Religion or other hath so universally prevailed in all Ages and Places of the World (*quò omnes duce natura vehimur.*)

11. All Things being got ready for their Journey, they appoint a Day, upon which, to meet all at the Bank of the *Rhone* (*diem, qua die.*)

12. Simulation deprives a Man of the principal Instrument for Action, which is Trust and Belief (*nimirum fide.*)

13. I take Goodness to be an Affection that studies and desires the Good of Men; which is what the *Grecians* call Philanthropy. The Word Humanity, as it is generally used, is a little too narrow to express it (*quam eandem vocant.*)

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14. Death is so far from being dreadful, that in Reason it is extremely desirable; because it lets us into a better State, such as only deserves the Name of Life. They truly live (could a *Heathen* say) who *have made their Escape* (*evolverunt*) out of this Prison of the Body; *but that which you commonly call Life, is rather Death than Life.* To live, indeed, is to be well, and to be happy; and that we shall never be, till we are got beyond the Grave (*Vestra verò quæ dicitur vita, mors est.*)

15. Children should be bred up to great Sobriety, and Temperance in their *Diet*, which will retrench the Fuel of other inordinate Appetites. It is a good Saying, I have met with somewhere, *A well-manner'd Belly is a great Part of Virtue.* I do not mean that Children should be brought up according to the Rules of a *Lessian Diet*, which sets an equal Stint to all Stomachs, and is as senseless a Thing as a Law would be which should enjoin that Shoes for all Mankind should be made upon one and the same Last (*qui quidem unum eundemque modum omnibus omnium stomachis ex æquo [juxta] statuit.*)

16. There is a certain Freedom of Conversation which is only proper among Equals in Age and Quality, which (*qui quidem*) if we use before our Superiors and Betters, we seem to contemn them; if before our Inferiors, they will go high to contemn us.

CHAP. LXXXIII.

The Rendering of the Particle *While*.

1. **I** Shall have this Reward of my Labours, to turn aside from beholding the Calamities, which our own Age has, for so many Years, seen; *so long, at least, while I am*, with my whole Soul fetching back and considering those ancient Matters (*tantisper certe dum.*)

2. The Legions of Lower Germany were, a *While*, without a Lieutenant-General, till at length Galba sent Vitellius, the Son of Vitellius, that had been Censor, and thrice Consul (*diutius.*)

3. She came unto him, saying, Avenge me of mine Adversary: And he would not, *for a While* (*aliquandiu*) *Επι χρόνον*. Locutio Lucæ familiaris, quæ per se neque magnum neque parvum sed aliquod tempus significat. Act. xv.

33. Ποιήσαντες δὲ χρόνον, deinde illic *aliquandiu* demorati. Et xix. 22. ἐπέσχε χρόνον ἐς τὴν Ἀσίαν, *remansit ad tempus in Asia*. Grotius.

4. These Things the Gauls saw they could not so easily obtain, *while the Romans were Masters* (*Romano Imperio.*)

5. In such Things as I have named to you, do Days, Months, and Years slip away: What is then left for Writing? *And all this while I have said nothing of that Time that must go for Sleep or for Meat; in which many waste as much of their Time as in Sleep* (*nec interim*

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de somno quicquam sum locutus, ut nec de cibo quidem.)

C H A P. LXXXIV.

The Rendering of the Particle Ubi.

1. **I**F a casual Concourse of Atoms can produce (*efficere*) a World, *why* may it not produce a Cloyster, a Temple, a House, a City? which require less Pains and Workmanship, and are far easier Things sure than a World (*Cur parvum, cur templum, cur domum, cur urbem non potest?*)

2. Since Poverty has still one and the same Force, what Reason can be alledged, *why* it should have been tolerable to C. Fabricius, whilst others say they cannot bear it (*Quamobrem.*)

3. Caesar inquiring of the Captives, *why* Ariovistus would not fight, found this to be the Reason.

4. Had he been conscious to himself of any Injury, it had not been difficult to take heed. But he was in this deceived, that he was neither sensible he had done any thing, *why* he should fear; and thought he ought not to fear without Cause (*quare.*)

5. There is Reason enough *why* we should be well contented to die in any Age of our Life. If we are young, we have tasted the best of it: If in our middle Age, we have not only enjoyed

joyed all that is desireable of Life, but almost all that is tolerable: If we are old, we are come to the Dregs of it, and do but see the same Things over and over again, and commonly with less Pleasure (*Satis est causa, quamobrem laud nolimus, laud gravemur.*)

6. Most evident Facts being added to these Suspensions, Caesar judged *there was sufficient Cause why* he should either himself animadvert upon the Man, or order the State to do so (*satis esse causa, quare.*)

7. The Reason why we grow sick and weary of every Object, and engage in such a Multitude of Pursuits (*studia,*) is because we still retain the Idea of our lost Happiness; which not finding within ourselves, we seek it through the whole Circle of external Things; but always seek without Success, because it is indeed to be found, not in ourselves, nor in the Creatures, but in God alone (*Causa quamobrem &c. ea demum est, quia, &c.*)

8. Panatius commends Africanus for being uncorrupt as to the Matter of Money. Why should he not commend him? Yet there were in that Person greater Things (*Quidni.*)

9. It has been made out in the former Disputes, that a wise Man is free from all Passion. M. Why then the Matter is over, and the Question seems to be come to an End (*Nimirum igitur.*)

10. What reason is there, why Jupiter should not shew them an angry Countenance, and tell them

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them that for the future he will not be so easy as to hearken to their Prayers (*quin.*)

11. If we have any Spirit in us, why do we not mount our Horses, and away to Rome? (*Quin, si, &c.*)

12. Why do you not (for it is high Time) commit those low and sordid Cares of increasing your Estate to others, and apply yourself to Books in that quiet and plentiful Retreat (*Quin tu-mandas?*)

CHAP. LXXXV.

The Rendering of the Particle *With*.

1. **O**UT of much Affliction and Anguish of Heart, I wrote unto you *with many Tears*; not that you should be grieved, but that ye might know the Love which I have more abundantly unto you (*multis cum lacrymis.*) *Δια πολλῶν δακρυῶν. Διὰ πολλῆς ἡμεῖς ὑμῶν. Sic δι' ἐκτετακέναι λέγειν, accurate loqui, apud Aristotelem. Grotius.*

2. Being resolved to write somewhat to you at present, and much hereafter, I chose to begin *with* that which was most agreeable to your Age, and to my Authority (*α, αβ.*)

3. It is the Method of Physicians to begin *with* a Description of the Disease, before they meddle with the Cure: And I know not why this may not do as well in the Distempers of the Mind, as in those of the Body,

4. Prayer is the first Thing *wherewith* a righteous Life *beginneth*, and the last *wherewith* it doth end (*à quo initium capit.*)

5. No Man was *better furnished with* Philosophy, Civil Law, and History (*instruitor à.*)

6. There is no need of going Abroad for Contentment; it dwells at Home: We need but ask ourselves, and we have it: Stop but the Current of our own Desires, and the Thing is done: Why then should I rather *prevail with* Fortune to give, than *with* myself not to ask (*à fortuna impetrem ut det, quam à me ne petam?*)

7. He was in Hopes that the Queen, *in regard of the Favour* he was in *with* her, would have forgiven him this Sum of Money (*pro ea qua apud ipsam floruit gratia.*)

8. A lawful Wife, *with* the Turks, differs from a Concubine only upon the Account of her Dowry. Concubines have no Portion (*apud.*)

9. The Sea, which encompasses the Island, does so cherish the Land with its gentle Warmth, that the Cold is *with* us much less severe than in some Parts of France and Italy.

10. Theodorus of Cyrene, when King Lysimachus threaten'd him *with the Cross*; Prithee, says he, *threaten* those your Gentlemen in Purple *with* such Scare-crows: As for Theodorus, it is indifferent to him, whether he rot upon the Ground, or on high (*illi crucem.*)

11. The Philistines, summoning the Priests and Diviners, inquired of them, *What they must do with the Ark of the Lord*, or how it was

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to be sent back to its Place (*Quid sibi arē Jēbove faciendum.*)

12. The King, out of his Love to his Subjects, propounded, that the *Scots* might enjoy the same Immunities *with the English* (*quibus Angli.*)

13. The wise Man is not confined within the same Bounds *with the rest of the World*. No Age, no Time, no Place, limit his Thoughts, but he penetrates and passes beyond them all. How natural is it for a Man to stretch his Mind infinitely? (*Non idem sapientem qui ceteros terminus includit.*)

14. I cannot call (*non dixerim*) those happy, whatever their Enjoyments be, whose Souls are too sluggish and drowsy to understand and reflect upon their Happiness: Or, if I must call this Happiness, it is the Happiness of a Beast, not of a Man: *With me, to live* is somewhat greater than to feed and rest; and to be happy must be much more than to live (*Mibi vivere.*)

15. At the same Time *with the Aedui*, the *Ambbari* also acquaint *Cæsar*, that, their Country being depopulated, they can't easily keep off the Violence of the Enemy from their Towns (*quo Aedui.*)

16. Esau, (*who is the same with Edom*, the Father of the *Edomites*) dwelt on Mount *Seir* (*qui idem est Edomus.*)

17. Her Servants and Waiting-women were forthwith carried to Prison, and herself more rigorously treated *than stood with her Quality* (*quàm pro.*)

18. A fourth Sort of Men there are, who direct me to the Pursuit of more significant Studies. They grant Philosophy to be a very polite and genteel Exercise, but then *they say it does not suit with the Dignity of my Character and Condition* (*persona & dignitatis nostrae esse negant.*)

19. Some advise Men to be careful to swear the Truth; but I advise that Men do not easily swear at all, that is, not upon any slight, but only upon weighty Occasions. *To swear at all, except where it is necessary, does not well suit with a wise Man* (*In totum jurare, &c. gravi viro parum convenit.*)

20. *She neither thought it to stand with her own, nor with the Dignity of the English Nation, to rely upon the Aid of the Spaniard* (*ne ex sua.*)

21. *Mexentius, even from the very Beginning, by no Means pleased with the Foundation of a new City, and supposing that the Power of the Trojans was already much more increased, than might well stand with the Safety of their Neighbours, joined full willingly his Forces with the Rutilians* (*nimio plus quam satis tutum esset accolis.*)

22. Know ye not, that the Friendship of the World is Enmity with God? Whoever therefore will be a Friend of the World, is the Enemy of God (*Dei esse inimicitiam.*) *ἐχθρὰ Θεῷ Genitive objective sumpta idem quod ἐχθρὰ τῷ Θεῷ, hostilitas in Deum. Grotius.*

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23. Seeing we are encompassed about with so great a Cloud of Witnesses, let us lay aside every Weight, and the Sin which doth so easily beset us, and let us run with Patience the Race which is set before us (*per patientiam [constanter] curramus propositum nobis certamen*) δι' ὑπομονῆς τρέχωμεν τὸν ὑποκειμένον ἡμῶν ἀγῶνα. Ἀγῶν [Certamen] nomen generis, sub quo & cursus comprehenditur. Et pulchre dictum *currere ἀγῶνα*, sicut *decurro laborem* apud Ciceronem. Non dissimilia, *cursus currere, certare certamen*. Grotius.

24. Honour thy Father and Mother, (which is the first Commandment with Promise) *That it may be well with thee*, and thou mayest live long on the Earth (*ut tibi bene sit.*) ἵνα εὖ σοι γένηται.

25. Though a Sinner do Evil an Hundred Times, and his Days be prolonged, yet surely I know *that it shall be well with them that fear God* (*fore bene Dei metuentibus.*)

*Non illo melior quiesquam, nec amantior equi
Vir fuit, aut illa metuentior ulla Deorum.*

Metam. l. 322.

26. The Pain of Hunger out-balances the Pleasure of eating: For, as the Pain is more vehement, so it lasts longer; for, as it is upon us before the Pleasure comes, so it doth not cease but with the Pleasure that goes off with it (*quippe & ante voluptatem nascitur, & nisi voluptate una commoriente non extinguitur.*)

27. Men

27. Men established Laws for the Sake of Utility; which Laws also they changed *with the Times (pro temporibus.)*

28. Antiochus resolved not to vouchsafe the Jews so much as Burial, but to cast them out, *together with* their little Ones, to be devoured by Birds and Beasts (*una cum.*)

29. Then his haughty Spirit, *together with* his Body, was so broken, that he, who before thought nothing less becoming a King, than to give up his Mind to Religion, on a sudden became a Slave to all manner of Superstition (*simul cum.*)

30. Burning all the Villages and Edifices that they could come to, they marched directly *with all their Forces* towards Caesar's Camp (*omnibus cepit.*)

31. God sends his Rain, and makes his Sun to shine upon the Just and Unjust: But he does not rain Wealth, nor shine Honour and Virtues upon all equally. Common Benefits are to be communicated with all, but peculiar Benefits to few, *and with Choice (ac diligenter.)*

32. If we would pass that Portion of Life which is allotted us, *with Peace and Serenity*, we must, with our whole Strength resist those Passions which Folly lets in upon us, as so many Furies (*tranquille placideque.*)

33. A Life, led *with Reputation and Honour*, carries along with it such strong Consolation, as that no Affliction can touch those who have so lived; at least Troubles make but a very slight

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slight Impression on their Souls (*boneste ac splendi-*
dite.)

34. You see there, says his Governor to young Cyrus, two Boys playing, of different Stature; the lesser of them hath a very long Coat, and the bigger a very short one: Now, says he, if you were a Judge, how would you dispose of these two Garments? Cyrus, immediately, *and with very good Reason*, as he thought passeth this sudden Sentence, That the taller Boy should have the longer Garment, and he that was of lower Stature the shorter, because this certainly was fittest for them both. Upon which his Governor sharply rebukes him to this Purpose; telling him, that, if he were to make two Coats for them, he said well; but he did not put this Case to him as a Taylor, but as a Judge, and as such he had given a very wrong Sentence: For, a Judge, says he, ought not to consider what is most fit, but what is just; nor who could make the best Use of a Thing, but who hath the most Right to it (*& merito adeo, neque adeo injurid.*)

35. *Cæsar's* Letters being delivered to the Consuls, *with much ado* it was obtained of them, by the extreme Importunity of the Tribunes of the People, that they might be read in the Senate; but that the Contents of the Letters might be propounded to the Senate, could not be obtained (*agre.*)

36. The *Helvetians*, shocked at the Suddenness of *Cæsar's* coming, finding that what they had brought about in twenty Days, *with the greatest*

greatest Difficulty, namely, the passing the River, this he had done in one Day, send Ambassadors unto him (*egerrime.*)

37. *Cæsar* hoped, that by frequently shifting his Camp, and going to several Places, he should be better accommodated with Corn; and *withal*, by daily Marches, tire out *Pompey's* Army, unaccustomed to Labour (*simulque.*)

38. Being commanded to hold up his Hand, he held it up, and *withal* said, Behold a pure Hand and a sincere Heart.

39. Certain of the Scribes said *within themselves*, This Man blasphemeth (*secum.*) *Ἐν ἑαυτοῖς.*

40. Nothing that is past should, I think, give us any Uneasiness (*videtur debere nos male habere*) but the Remembrance of our Faults. And what is to come ought much less to affect us; because, *with regard to us and our Concerns*, it is not, and, perhaps, will never be. The present is the only Time which is properly ours; and this we ought to use in Conformity to the Will of him that gives it. Here, therefore, our Thoughts and Studies should principally be engaged (*nos nostraque quod attinet.*)

41. The Centurions stand armed round about *Mettius*. *Tullus* goes on with the rest of his Speech, as he had begun (*reliquam orationem, &c. peragit.*)

42. Rabbi, we know that thou art a Teacher come from God: For no Man can do these Miracles that thou dost, except God be with him (*adsit ei Deus.*)

43. Some

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43. Some begin to live when they should make an End; others cease to live before ever they began: Among other Mischiefs, *Folly brings this also with it*, That it is always beginning to live (*hoc quoque habet stultitia.*)

44. *Agésilas the Lacedæmonian*, as he has been commended by many, so in an extraordinary Manner by *Xenophon the Socratick*; for he was very intimate with him (*eo enim usus est familiarissime.*)

C H A P. LXXXVI.

The Rendering of the Particle Without.

1. **I**N vain do we dream of Happiness in any Thing *without us*. Happiness must be within us; the Foundation of it must be laid in the inward Frame and Disposition of our Spirits. A Man may as soon be well without Health, as happy without Goodness (*extra nos.*)

2. The Death of this Man *was not without* Suspicion of Poison among the common Sort, who always suspect them to be poisoned whom they love (*non caruit.*)

3. Courage, if *it is without* Justice, and fights not for the Safety of the Publick, but for its own particular Advantages, is blameable (*vacat.*)

4. Good Education is the very best Inheritance that you can leave to your Children. It is a wise Saying of *Solomon*, that Wisdom is good

good with an Inheritance; but surely an Inheritance, *without* Wisdom and Virtue, is a very pernicious Thing. And yet how many Parents are there who omit no Care and Industry to get an Estate, that they may leave it to their Children, but use no Means to form their Minds and Manners for the right Use and Enjoyment of it, *without* which it had been much happier for them to have been left in great Poverty and Straits.

5. Let your Conversation be *without* Covetousness; and be content with such Things as ye have (*morbis esse à pecuniæ studio alienis.*) Ἀφιλάργυρος ὁ τρόπος, *Mores vestri absint à studio pecuniæ querendæ.* Subauditur, *hîc ã, sint.* τρόπον in numero singulari dicere, pro eo quod Latine pluraliter *mores* dicimus, frequens Platoni & Demostheni. Sic χρησθς τρόπος, *boni mores*, τρόπος δίκαιος, *justi mores*, τρόπος βέλτιστος, *optimi mores*, etiam apud Aristophanem & Plutarchum. Grotius.

6. Labienus, when he had spoke these Things, swore, That he would not return into the Camp *without* Victory; and exhorted the rest to do the like (*nisi victorem.*)

7. The Queen answered, That she had no Power to give the Daughters of her Subjects in Marriage, *without* the Consent of their Parents (*nisi cum.*)

8. Our prosperous Fortunes; and all the Gaieties of Heart we feel upon 'em, grow double by Communication, but are flat and insipid *without* a Friend to partake of the Pleasure: And all our Afflictions are disarm'd, and their Force
Y broken,

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broken, when a Friend takes off the Burden, by his tender Sympathies, and seasonable Comforts (*nisi amicus adsit, nisi amicum habeamus.*)

9. Since my Father does nothing, great or small, *without communicating it to me*, why should he conceal this from me? (*quam non communicet mecum.*)

10. He suspected his Physician; *and not without Cause*: For Darius had promised a thousand Talents to him that should kill him (*neque id injuriâ.*)

11. From Justice alone Men have the Denomination of Good; *and not without Reason* (*nec injuriâ.*)

12. Be not forgetful to entertain Strangers; for thereby some *have entertained Angels without knowing it* (*inscietur hospitio acceperunt.*) *ἑλάβον ἑνὶ τῶν ἁγίων, exceperunt inscii.* Nota locutionem bene Græcam: nam sic & Aristophanes loquitur, & Plato & Xenophon, subaudito *ἁγίων*, quod interdum exprimitur. *Grotius.*

13. If Pompey, when he was sick, had died at Naples, he would not have been engaged in a War with his Father-in-Law; he had not taken up Arms *without Preparation*; he had not left Home; he had not fled out of Italy; he had not, after the Loss of his Army, fallen naked into the Hands, and upon the Poignard of Slaves; all his Fortunes had not been possess'd by the Conqueror (*imparatus.*)

14. While we are in the World, we are subject to sundry Imperfections, Pain of Body, De-

Defects of Mind; yea, the best things we do are painful, and the Exercise of them grievous, being continued *without Intermission* (*continenter.*)

15. I cannot read Tully of old Age; of Friendship; his Offices; or his Tusculan Questions, *without* adoring that divine inspir'd Breast (*quin venerer.*)

16. The Minds of the Citizens being disjoint'd, while some favour'd the Party of Sylla, others that of Cinna; seeing he could not live at Rome *without* offending one or other Party, he thought this a fair Opportunity to follow his Studies; and so betook himself to Athens (*quin alterutram partem offenderet.*)

17. All the Parts of Man's Body, even the least, have their Use, *without* the Study, without the Industry of Parents (*nullo studio.*)

18. For thee, O Child, shall the Earth, *without* being tilled, produce early Offerings: winding Ivy, with Ladies-Gloves, and the Egyptian Bean mix'd with smiling Acanthus. Thy very Cradle shall pour forth pleasing Flowers about thee (*nullo cultu.*)

19. The Soul of a Man is in the Body as in a Garrison. There's no quitting of it, *without* the Order of the Captain; nor any longer staying in it, than during the Pleasure of him that plac'd it there (*injussu.*)

20. Are you offended, that I transported the Army safe and sound *without* the Loss of a Ship? That I beat and put to flight the Enemy's Fleet

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at the first Onset? (*nulla omnino nave desiderata.*)

21. Those are to be called happy, who are possess'd of Goods, *without any Mixture of Evil* (*nullo adjuncto malo.*)

22. The Gortynians guard the Temple with great Care, not so much *against* (à) others, as *against Hannibal*; lest he should take any Thing away *without their Knowledge*, and carry it off with him (*inscientibus his.*)

23. 'Tis a miserable thing to die before one's Time. What Time, I pray? That of Nature, Why, Nature for her part gave you the Use of Life, as of so much Money, *without setting any Day of Payment*. What Reason then have you to complain, if she calls it in when she has a Mind? for you received it upon that Condition (*nullâ præstituta die.*)

C H A P. LXXXVIII.

The Rendering of the Particle Yet.

1. **I**T does not necessarily follow, that the Heavens, because they are more excellent, were therefore created before the Earth. For both Beasts and Trees, that are of less Worth than Man, were *yet* created before Man (*tamen.*)

2. *Xerxes*, though loaded with all the Bribes and Gifts of Fortune, *yet* not being contented with Cavalry, nor Infantry, nor Multitude of Ship-

Shipping, nor an infinite Quantity of Gold, propounded a Reward to him that should find out a new Pleasure.

3. *Sylla*, having stripp'd the Tribunitian Power of all Things, yet left it the Freedom of Opposition.

4. All the Rivers run into the Sea, yet the Sea is *not* full: Unto the Place from whence the Rivers come, thither they return again (*nec tamen.*)

5. There was a little City, and few Men within it; and there came a great King against it, and besieged it, and built great Bulwarks against it. Now there was found in it a poor wise Man, and he by his Wisdom deliver'd the City; yet no Man remembered that same poor Man (*quum pauperis ejus nemo memor esset.*)

6. In the Backside of my House there is a pleasant, but somewhat distant Prospect to the Sea, yet so that I can see the Dolphins skipping and playing there (*ut tamen.*)

7. If ye despise Mankind and mortal Arms, yet however fear the Gods, that are the Avengers of Fraud and Cruelty (*at.*)

8. The Force and Efficacy of Church Musick, when it drowneth not, but fitly suiteth with the Matter, is in Truth most admirable, and doth much edify, if not the Understanding, because it teacheth not, yet surely the Affections, because therein it worketh much (*si minus, at certe.*)

9. 'Tis a great Folly to fear that which it is impossible to avoid; and it is yet a greater

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Folly to fear the Remedy of all Evils: For Death cures all Diseases, and frees us from all Cares (*sed & majoris etiam stultitiæ est.*)

10. Courage is by no means an inconsiderate Forwardness, nor a Fondness of Danger, nor a Desire of Things formidable: *Fortitude is very careful and diligent in her own Defence, and yet is extremely patient under those Things that have the false Appearance of Evils* (*diligentissima in tutela sui fortitudo est, & eadem patientissima eorum quibus falsa species malorum est.*)

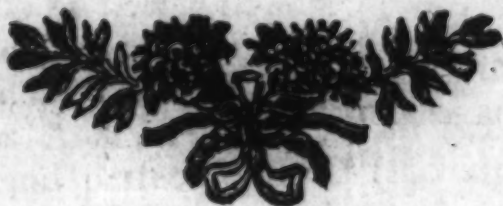
11. The Slaves of other Countries, that come into their Hands, *they keep* (*habent*) not only at perpetual Labour, but also in Bonds; yet *they treat their own Natives more severely* (*suos tamen durius,*) looking on them *as more desperate* (*ed deploratiores,*) and to have deserv'd more exemplary Punishment, in that they, tho' excellently trained up to Virtue by so admirable an Education, could not yet be restrained from Villany (*quod tam præclara educatione ad virtutem egregie instructi, contineri tamen ab scelere non potuerint.*) Elegans particulæ usus.

12. Have ye suffered so many Things in vain? *If it be yet in vain* (*Si tamen frustra.*)
11. ye 25. 117.

13. As touching the ministring to the Saints, it is superfluous for me to write to you. For I know the Forwardness of your Mind, for which I boast of you to them of Macedonia. Yet *this I say, He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap bountifully* (*Cæterum, & qui parce se-*
ret,

et, &c.) Τῷτο δὲ, ὁ σπείρων Φειδομένως, &c. τῷτο δὲ
hoc autem, præterea verò. Supple, *censui vos mo-*
nendos. Grotius.

14. If, says *Socrates*, Death extinguishes all
 Sense, and be like that Sleep which sometimes
 giveth a most sweet Rest, undisturb'd by
 Dreams; Good God! What Gain is it to die?
 But if what is said be true, that Death is a
 Removal into those Coasts, which those that are
 departed this Life inhabit, that is yet more hap-
 py (*jam.*)





Some PART of
TULLY'S
OFFICES
TRANSLATED into *English*.

Advertisement to the READER.

THE Design of the following plain Translation was to be translated back again into Latin by the Scholar, and compared with the Original; according to the Direction of the famous and learned Roger Ascham; who in his Schoolmaster, or plain and perfect Way of teaching Children to understand, write, and speak the Latin Tongue; amongst other excellent Rules, advises the Teacher to proceed with his young Scholar in the Manner following:

“ And, for Translating, use you yourself,
“ every other Day, to chuse out some Epistle
“ *ad Atticum*, some notable Common-Place
“ out of his Orations, or some other Part of
“ *Tully*, by your Discretion: And translate it
“ you yourself into plain natural *English*, and
“ then

“ then give it your Scholar to translate into
 “ *Latin* again; allowing him good Space and
 “ Time to do it, both with diligent Heed and
 “ good Advifement. Here his Wit fhall be
 “ new fet on work; his Judgment, for right
 “ Choice, truly tried; his Memory, for fure
 “ retaining, better exercifed, than by learning
 “ any thing without the Book. And here,
 “ how much he hath profited, fhall plainly ap-
 “ pear. When he bringeth it tranfated unto
 “ you, bring you forth the Place of *Tully*; lay
 “ them together; compare the one with the
 “ other; commend his good Choice, and right
 “ Placing of Words; fhew his Faults gently,
 “ but blame them not over fharply? For of
 “ fuch Miffings, gently admonifh’d of, pro-
 “ ceedeth glad and good Heed-taking; of
 “ good Heed-taking fpringeth chiefly Know-
 “ ledge, which after groweth to Perfectnefs, if
 “ this Order be diligently ufed by the Scholar,
 “ and gently handled by the Mafter: For here
 “ fhall all the hard Points of Grammar both ea-
 “ fily and furely be learned up; which Scholars
 “ in common Schools by making of *Latins* be
 “ groping at with Care and Fear, and yet in ma-
 “ ny Years they fcarce can reach unto them.”

Page 31, the fecond Book teaching the right Way to
 the *Latin* Tongue.

BOOK

2



B O O K I.

CHAP. I. Magnopere te hortor, &c.

None of the Greeks eminent in both Kinds, Oratory and Philosophy, at once.

I Earnestly recommend unto you, Son *Mark*, the careful Perusal, not only of my Orations, but of these Philosophical Pieces also, which are now of a Bulk almost equal to them. For though there may be in the other a greater Force and Vehemence, yet is this smooth and temperate Style not to be neglected neither. And, of all the *Grecians*, I find not one that has happen'd as yet to employ his Pen in both these Kinds, and to apply himself to the Language of the Bar, and to this gentle Way of Argumentation; both at once; unless perhaps *Demetrius Phalereus* may be reckoned for one, who was indeed a subtil Disputant, no very powerful Orator; but then has such a Vein of Sweetness with him, that any one may know he had been *Theophrastus's* Scholar. For my own Part, how I have succeeded let the World judge; but 'tis plain I have attempted both kinds. And indeed I am both of Opinion, that *Plato*, if he would have under-

undertaken to plead, could have made a most powerful and copious Orator; and that *Demosthenes*, if he had stuck to, and would have deliver'd those Things which he learnt of *Plato*, could have done it with Ornament and Majesty. And I am of the same Opinion as to *Aristotle* and *Isocrates*; each of which, pleased with his own Way, slighted the other.

CHAP. VI. Omnes trahimur, &c.

Two Mistakes to be avoided in the Pursuit of Knowledge; Credulity and Curiosity.

WE are all drawn and led to a Desire of Knowledge and Science, wherein we reckon it glorious to excel: But to slip, to be in an Error, to be ignorant, to be imposed upon, we look upon as a wretched and a reproachful Thing. In this both natural and virtuous Pursuit, we must take heed of two Faults: The one, that we don't reckon upon things unknown, as known, and rashly give up our Assent to them. Whoever desires (as I'm sure all ought) to keep clear of this Rock, must take Time for, and use Diligence in considering of Things. The other Fault is the bestowing too much Study and Pains upon Things obscure and difficult, and not necessary neither. These Errors avoided, whatsoever Study or Pains is spent upon virtuous worthy Subjects, would be justly

justly commended: Such was *Caius Sulpicius's* Application to Astrology, as I have been inform'd; *Sextus Pompeius's* to Geometry, to my own Knowledge; of several to Logick, of more to Civil Law; Which Sciences are all of them exercis'd in the Investigation of Truth; by the Study of which to be drawn off from Business is contrary to Duty; for the Excellency of Virtue lies wholly in Action.

CHAP. VII. Quoniam, ut præclare, &c.

We should follow the Guidance of Nature.

SINCE (as is excellently said by *Plato*) we are not born for ourselves alone, but that our Country and Parents lay Claim to Part of us: And because, as the *Stoicks* will have it, the Productions of the Earth were all created for the Use of Man; and Man only for Man's Sake begotten, that they might mutually assist and be helpful one to another: Herein we ought to follow the Guidance of Nature, and to lay common Benefits in common, by an Exchange of good Offices, by giving and receiving, and by Arts, Industry, Means, and all our Abilities, to tie Men to one another, and to fasten a mutual friendly Correspondence among them.

CHAP. X. Incidunt sæpè tempora, &c.

Faith not always to be kept: The Duty changes with the Occasion. Of two Evils the less.

THERE often fall out Cases and Con-
junctures, when the same Things that
seem most becoming the Character of a just Per-
son, and of one that we call an honest and good
Man, change their Nature, and prove the con-
trary; as the delivering up of a Trust, the per-
forming of a Promise, and other Things relat-
ing to Truth and Faith. These Duties it may
be just sometimes to transgress, and not to ob-
serve them: For Respect must be had to those
Fundamentals of Justice laid down at the Begin-
ning; first, to hurt no Man; next to consult the
common Good. When those Circumstances
change, our Duty changes, and is not always
the same. For such a Promise or Contract may
happen, as, if it were performed, would tend
to the Damage, either of the Person to whom
the Promise was passed, or of the Party pro-
mising. For if *Neptune* (as it is in the Fable)
had not made good his Promise to *Theseus*,
Theseus had not suffer'd the Loss of his Son *Hip-
polytus*. For of three Wishes (as the Story goes)
the third was in his Passion the Destruction of
Hippolytus; and the Grant of that cast him
into inconsolable Sorrows: So that neither are
you to keep such Promises as are hurtful to the
Promised: Nor, if they are more prejudicial
to

to yourself, than advantageous to the Person to whom you made them. It is an Offence against the Law of Duties, not to prefer a greater before a less Duty: As, if you promise to assist a Man in a Cause that he has depending, and in the *Interim* your Son falls dangerously ill, 'twould be no Breach of Duty in you, not to make good your Word: And 'twere rather a Departure from Duty, in him to whom the Promise was made, to complain of such Disappointment. Now for Promises that a Man has made, being over-aw'd by Fear, or over-reached by Fraud, that they are not to be stood to, 'tis plain to any one's Sense; most of which are void by the Prætor's Edicts, and some by the Law itself.

Mr. G. 29 June 1701
 CHAP. XI. Atque in Rep.

The Rules of War. The End of War. The Roman Generosity to their Enemies, and to those that yielded. Upon what Terms to undertake a War. A conscientious Instance.

THE Laws of War ought most strictly to be observed in the Commonwealth; for there being two Ways of contending, the one by Dispute, the other by Force; the one human, and the other brutal; we must have Recourse to the latter, where the former will not take place. Wherefore Wars indeed are to

be undertaken, but for this Reason, that we may secure ourselves from Violence, in a State of Peace. And, in case of Victory, we should preserve those that have not been cruel, nor inhuman, during the War: As our Ancestors received into the very Privileges of the City the *Tusculans*, the *Æqui*, the *Volsci*, the *Sabines*, the *Hernici*; but *Carthage* and *Numantia* they intirely destroyed: I could wish they had not raz'd *Corinth*; but I believe they had something in their Eye when they did it, and that more especially the advantageous Situation of the Place, lest even that, some Time or other, might prove an Encouragement to a Revolt. In my Opinion, Peace should be always consulted, where it may be had without Treachery: And, if my Advice had been hearkened to in this Matter, we might have had, tho' none of the best, yet *some* Sort of Republick, whereas now we have just none at all. And as we are to provide for those that are overcome in the Field, so likewise they that throw down their Arms and cast themselves upon the Faith of the General, should be received even after the Battery is begun, and the Breach made. In which Point our People have been so scrupulously just, that those that had taken Cities, or Nations, conquered in War, into the *Roman* Allegiance, became the Patrons and Protectors of the same, according to the Custom of our Forefathers. As for the Rights of War, they are set down with exact Solemnity in the *Fœdial* Laws of the *Roman* People; wherein we
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are given to understand, that no War can be just and warrantable, unless it be grounded upon some Matter of Claim, or denounced beforehand by Proclamation. *Poppilius* was Commander in a Province, and had a Son of *Cato's* a young Soldier in the Army. Now *Poppilius* thinking fit to disband one Legion, *Cato's* Son, serving in that Legion, was also dismiss'd; but, he continuing still in the Army, out of a Love of Action, *Cato* wrote to *Poppilius*, requesting him, that, if he suffered his Son to remain in the Army, he would give him the Military Oath over again; because, his former Sacrament being dissolved, he could not lawfully fight with the Enemy. Such was the Reverence they bore even to the Conscience of making War.

CHAP. XIII. Si quid singuli, &c.

Faith to be kept with an Enemy.

IF particular Persons, persuaded by the Necessity of their Circumstances, have made any Promise to an Enemy, even in that Case Faith must be kept. Thus in the first *Punic* War, *Regulus*, that had been taken Prisoner by the *Carthaginians*, being sent to *Rome* about an Exchange of Prisoners, upon his Oath to return, in the first Place, as soon as he was arrived, delivered his Opinion in the Senate

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against

against the Exchange; afterwards, when his Relations and Friends press'd him to stay, he chose rather to return to the Torture, than to break his Faith even to an Enemy. But in the second *Punic* War, after the Battle of *Cannæ*, the Ten that *Hannibal* sent to *Rome*, under an Oath of returning, unless they could obtain the Redemption of such and such Prisoners; the Censors set a Fine, during Life, upon all their Heads that were sworn; and upon his, among the rest, that found out a Shift to evade the Oath, but was only blamed for his Invention. For, having departed the Camp by *Hannibal's* Permission, he soon after returned again, under Colour of something left behind him; and then, leaving the Camp, thought himself discharged from the Obligation of the Oath: And so he was in Word, but not in Deed: for, in all Promises, the Intention is to be considered, not the Letter. But the noblest Instance of Justice to an Enemy was that of our Ancestors: A Fugitive from *Pyrrhus's* Camp having made a Proposal to the Senate, for the poisoning and dispatching of the King; the Senate and *C. Fabricius* delivered up the Defector to *Pyrrhus*. Such was the Detestation they had for Treachery, that they would not allow of it, tho' to the Destruction of a powerful and an invading Enemy. And so much for Military Duties.

CHAP.

CHAP. XIV. Deinceps ut erat, &c.

Of Liberality. Whom to prefer in obliging.

According to our Method proposed, I shall next handle the Point of Beneficence and Liberality; than which there is nothing more accommodated to the Nature of Man; but it requires many Precautions: For it should be our *first* Care to see that our Bounty may not be to the Disadvantage either of the Person we seem to oblige, or of any body else: Next, That our Bounty be not above our Ability: And, Thirdly, That it be proportioned to every Man's Merit; for that is the fundamental Principle of Justice, to which all these Things should be referred: For both they that gratify a Man with that which is to the Damage of the Person they may seem willing to benefit, are not to be accounted bountiful or liberal, but pernicious Flatterers; and those also that injure one Man, to be liberal to another, are guilty of the same Injustice, as if they took Money out of their Neighbours Pockets to put into their own. Yet there are many, and those, too, fond of Splendor and Glory, that take from some to give to others; and these think to pass for generous Men to their Friends, if they enrich them, upon what Terms soever. But this is so far from Duty, that nothing can be more contrary to it. We must therefore take care so to

govern our Liberality, that it may be serviceable to our Friends, and hurtful to no-body. Wherefore *L. Sylla's* and *C. Cesar's* Translation of Estates from the right Owners, into the Possession of Strangers, ought not to be accounted liberal: For nothing is so, that is not at the same Time just.

The second Head of Caution was the keeping of our Bounty within the Compass of our Ability: For they that will be extending their Bounty beyond what their Estate allows of, in the first place offend in this Respect of being injurious to their own Relations; for they transfer that Wealth to Strangers, which should rather in Justice be communicated or left to them. Besides, this Kind of Liberality is generally accompanied with a Greediness of getting by Rapine and Injury, that so they may have plentiful Supplies for lavish Giving.

One may observe also many People, led rather by a kind of vain Glory, than from any natural Principle of Liberality, to do many things (in order to be thought liberal) that seem to proceed from Ostentation, rather than from any Kindness of Intention: But such Counterfeit and Pretence is nearer a-kin to Vanity, than either Liberality or Honesty. The third Thing laid down, was the making Choice of a worthy Person in our Bounty; wherein we should consider the Morals of the Man that we would oblige, his Disposition towards us, the Nearness of Relation, and Intercourse with him in a Community and Society of Life, and

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the good Offices he hath already done us. That there might be a Concurrence of all these were to be wished; but, if not, the more of these Motives there are, and the more considerable, so much the more they should weigh with us.

CHAP. XIX. Sed ea, &c.

Courage defined.

THAT Elevation of Soul which is seen in Hazards and Fatigues, unaccompanied with Justice, and contending not for the common Safety, but for its own private Advantages, is blameable: For it is so far from being a Part of Virtue, that it is a Piece of the most barbarous Inhumanity. Fortitude therefore is well defin'd by the *Stoicks*, when they call it a Virtue contending for Equity. Wherefore no Man, that has gain'd the Glory of Fortitude, ever got that Reputation by Treachery and Baseness. For nothing can be honest but what is just. Therefore it was excellently said of *Plato*: Not only Knowledge (*says he*) which is divided from Justice, ought to be called Craft rather than Wisdom; but also a Mind ready to encounter Danger, if it be carried on by private Passion and Interest, and not for the Good of the Publick, should rather have the Name of Temerity than Fortitude. Where-

fore we would have your Men of Courage and Magnanimity to be likewise Men of Goodness and Simplicity, Friends of Truth, and by no means given to Trickings; which are some of the most commendable Qualities under the Head of Justice.

CHAP. XX, XXI. *Omne fortis, &c.*

True Magnanimity. Contempt of Money.

A retired Life.

A Brave and a great Soul is more especially seen in two Things: One of which consists in a Contempt of Externals, upon an Opinion that a Man should not admire, wish for, or desire any thing but what is becoming and honest; nor subject himself to any Person, Passion, or Fortune. When you have got such a Disposition of Mind as I have now mentioned, the second Thing is, that you perform such Actions as are glorious indeed, and very profitable; but withal exceeding difficult, laborious, and dangerous, as well in the Matter of Life itself, as in many other Conveniencies thereunto belonging.

All the Splendor and Reputation, and I may add the Usefulness too, of these two Things rests in the latter: But the Cause and Reason that makes the great Men is in the former; for there lies the Principle that exalts their

Minds,

Minds, and makes them despise human Things. But that Thing itself is seen in two Particulars, both in judging that only to be good which is honest, and in a Freedom from all Perturbation of Mind. For it must be confessed to be the Part of a brave and great Mind to look upon those as little Things which the Generality of Men account great and glorious, and to contemn them upon the Foundation of a firm and settled Judgment: It is likewise an Argument of a robust Mind, and great Constancy, so to bear the Calamities and Afflictions, (as they are thought) which in great Number and Variety are incident to Man in this Life, as neither to depart from the Order of Nature, nor to descend below the Dignity of a wise Man.

Now 'twould be an Inconsistency for a Man, that stands the Shock of Fear, to be broken with Desire; or to be invincible to Labour, and to be overcome with Pleasure. This must therefore be taken care of, and we must fly the Love of Money: For nothing is such an Argument of a narrow and little Soul, as to dote upon Riches; nothing more honourable and great, than to despise Money, if you have it not; and to employ it generously, and do good with it, if you have it.

We must beware likewise of the Desire of Glory; for it robs a Man of his Liberty, which generous Spirits ought of all Things to contend for. We should not be solicitous neither for Places of Power, but in some Cases rather re-

fuse them; in others, lay them down. We must free ourselves, in short, from every Disorder of Mind, as well Desire and Fear, as Sorrow, Joy, and Anger; that so we may be in a State of Calmness and Security, which brings with it both Uniformity and Gracefulness.

Now there both are, and have been many, who, out of a Desire of this Tranquillity I am speaking of, have withdrawn themselves from publick Business, and fled to a Life of Retirement. Among these, the noblest and most eminent of Philosophers, and certain Persons of Severity and Weight, could neither endure the People, nor the Government; and have lived some of them in the Country, entertaining themselves with their own private Affairs. And these Men proposed the same End to themselves with Kings and Princes, *viz.* to want nothing, to be subject to no-body, and to enjoy their Liberty; the peculiar Property of which is to live as you list.

Wherefore, since both those that affect Power, and the Men of Repose that I spoke of, have this in common betwixt them; the one think to obtain it, by having large Fortunes and Interests; the other, by being content with their own, and with a little: In which the Opinion of neither is wholly to be condemned; but the Life of the Retired is both easier and safer, and less troublesome and shocking to others: But the Life of those that apply themselves to the Publick, and to the Management
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of great and important Concerns, is more profitable to Mankind, and more conducing to the Acquisition of Honour and Reputation in the World. Those People therefore are perhaps excusable for not meddling in publick Affairs, who, being of Parts and Capacities extraordinary, dedicate themselves to Letters: And also such others, as for want of Health, or upon any other weighty Impediment, have retired and left to others the Power and Reputation of managing the Publick. But for those that have none of these Reasons to talk of despising Posts of Command, and Offices, which most People admire; I am so far from thinking it Matter of Commendation to them, that I take them to be much to blame for it, whose Judgment, in despising and making no account of Glory, one can hardly disallow of; but they seem to be afraid of the Labours, and Troubles both of Disgusts and Repulses, as a kind of Dishonour and Discredit to them. For those are Men that behave themselves unequally in contrary Cases; severe Contemners of Pleasure, but effeminate in the Business of Pain; regardless of Glory, but sink under Disgrace; which are Things indeed somewhat inconsistent. But for those whom Nature has endow'd with Abilities for Civil Business, these should, without Delay, get themselves Places, and manage the Business of the Commonwealth; For otherwise the State can't be well govern'd, nor the Greatness of their Soul be made known to the World.

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But that Largeness of Soul, and Contempt of human Things, that I often mention, together with an undisturb'd Tranquillity of Mind, is as requisite in Statists (nay, for aught I know, more so) as in Philosophers, if they mean to be free from Trouble and Disquietude, and to conduct their Lives with Gravity and Equality.

Now this Point is by so much easier for a Philosopher to gain, by how much his Life is less expos'd to the Stroke of Fortune, and by how much the fewer Things he stands in need of; and because, in case of any Disaster, his Fall is not so heavy. Wherefore Men in publick Stations are more subject to the Disorder of Passions, and have Affairs of greater Importance upon their Hands, than your Men of Privacy and Retirement. And for this Reason they have more need of a Greatness of Soul, and of a State of Mind free from all kind of Anxiety. But, for him that puts himself into publick Business, let him take care not to consider only the Honesty or Credit of the Employ, but his own Abilities also to go through with it. In considering of which, he must take care, that he neither rashly despair, out of Heartlessness and Sloth, nor be over confident through Eagerness to advance himself. To conclude; in all Matters of Business a Man should diligently prepare himself before he goes about it.

CHAP.

CHAP. XXII. Sed cum plerique, &c.

A Comparison of Military Virtue with Civil

Whereas most People think that Military Affairs are of greater Consideration than Civil, this Opinion should be a little abated: For many have often fought Wars out of a Thirst of Glory; and this generally happens in Men of large Souls and Abilities, especially if they are qualified for a Soldier's Life, and their Disposition carry 'em to the Profession of Arms. But, if we would judge impartially, there have been greater and more glorious Things done in the Senate than in the Field. For although *Themistocles* be deservedly commended, and his Name more illustrious than that of *Solon*; and though *Salamis* be brought as a Proof of a most noble Victory, which is preferred before the Counsel of *Solon*, that whereby he first established the *Areopagites*; yet this is no less glorious than that: For the former helped the State once, but the latter will ever do it: This Council preserves the Laws of the *Athenians*; this the Constitutions of their Ancestors. And, as to *Themistocles*, he can name nothing wherein he assisted the *Areopagus*; but the other may truly say, that he was assisting to *Themistocles*: For the War was carried on by the Direction of that Senate, which *Solon* constituted. The same may be said of *Pausanias* and

and *Lysander*; who, tho' they are thought to have enlarg'd the Dominion of the *Spartans* by their Actions, yet are not in the least Degree comparable to the Laws and Discipline of *Lycurgus*. Nay, and upon these very Considerations, they found their Armies both readier and bolder. For my own Part, I neither thought, when I was a Boy, *M. Scaurus* inferior to *C. Marius*; nor, after I was engaged in publick Businels, *Q. Catulus* to *Cneius Pompeius*. For Armies abroad signify little without Counsel at home. Neither did *Africanus* (a most extraordinary Man, as well as an incomparable General) do the Commonwealth a nobler Service in the Razing of *Numantia*, than at the same time *Pub. Nasica*, a private Man, did in cutting off *Tiberius Gracchus*: Tho' this Action, 'tis true, does not wholly come under the Notion of Civil Concerns, but has something too of the Soldier in it, because it was done by a violent Hand; but still it was effected by this Civil sort of Prudence, and without an Army. It was a memorable Saying, that of mine, which I am told some malicious envious People make very free with:

*Let Swordsmen to the Gown give Place,
And crown the Orator with Bays.*

For, to say nothing of others, when I sat at the Helm of the Government, did not the Sword give Place to the Gown? For never was

was there in the Commonwealth either a greater Danger, or a more profound Peace: So suddenly, by the Influence of our Diligence and Counsel, did the Arms drop of themselves out of the Hands of most audacious Citizens. What Action then was there ever done in the Field like this? Where's the Triumph to be compar'd to this? For I may be allow'd, *Son Mark*, to boast before you, to whom both the Inheritance of this Glory and the Imitation of my Actions belong. This I am sure of; *Cneius Pompey*, a Man overflowing with martial Praises, did me the Honour, in the Hearing of many, to say, that his returning home with his third Triumph would have been to little Purpose, unless, by my Services to the Commonwealth, he might have had a City to triumph in. Therefore the Acts of Domestick and Civil Fortitude are not inferior to Military; and they require also more Pains and Application to be employ'd upon them.

CHAP. XXIV: *Nunquam omnino;*

Courage with Discretion.

WE must never, in such Manner, avoid Dangers, as to appear weak and faint-hearted: And we must likewise have a Care, on the other Side, not to thrust our-
selves

selves into unnecessary Hazards, which is one of the greatest Follies in the World. Wherefore, in hazardous Undertakings, we should do like Physicians, that apply gentle Remedies to gentle Diseases; but, in desperate Cases, are forced to have Recourse to desperate Cures. Wherefore 'tis Madness to wish for a Storm in a Calm, but to weather a Tempest, the best he can, is the Part of a wise Man.

CHAP. XXIV: *Periculosa autem, &c.*

Danger publick and private.

ACTIONS in War are dangerous, partly to the Undertakers, and in Part to the Commonwealth: And again, some run the Hazard of their Lives; others of their Glory, and of the Love of the People. We should therefore more frankly run ourselves into Danger than the Publick, and fight, for our Honour and Glory, more readily than for any other Conveniencies. Yet a great many Men have been found, that were ready to spend not only their Fortunes, but their Lives too, in Defence of their Country, who nevertheless would not sacrifice the least Part of their Glory, even tho' the Necessity of the Publick required it. Thus *Callicratidas*, the *Lacedaemonian* General, in the *Peloponnesian* War, after many glorious Exploits, ruined

ruined all at last, in not hearkenning to their Advice, who were for removing the Navy from *Arginusse*, without giving the *Athenians* Battle: To whom he made this Answer, that the *Lacedæmonians*, if they lost that Fleet, could set out another, but that he, for his Part, could not fly without the irreparable Loss of his Honour. And here the *Lacedæmonians* received a Blow somewhat tolerable; but that other was mortal, whereby, when *Cleombrotus*, for fear of an ill Report, unadvisedly engaged with *Epaminondas*, the whole Power of the *Lacedæmonians* fell to the Ground at once. How much better now was the Conduct of *Q. Fabius Maximus*? of whom *Ennius*:

Fabius was slow, but sure: And his Delay
Restor'd the totter'd State. Now 'twas his Way
To mind his Business, not what People said:
He liv'd a great Man, but he's greater dead.

This is an Error of a Quality to be avoided also in Civil Matters. For there are many that dare not speak their Opinions, though for the best, for fear of giving Offence.

CHAP. XXV. *Omnino qui, &c.*

Plato's Advice to Magistrates. The Danger of Factions. Of Ambition.

THOSE who intend to preside in the Government, should be sure to remember two Precepts of *Plato*: The one is so to maintain the Publick Interest, as to make it the Aim and Design of all their Actions, without any Regard to their own personal Advantage. The other is to attend the Service of the whole Body of the Republick, in such Sort, that, while they are serving one Part, they do not abandon the rest. For the Administration of a Government, like the Office of a Guardian, should be managed to the Benefit of those that are delivered up in Charge, and not of those to whom such a Charge or Care is committed. But they who provide for one Part of the People, and neglect the other, bring into a State the most pernicious Thing in the World; that is to say, Discord and Sedition: From whence it comes to pass, that some side with the People, others make their Court to the Great Ones, but few mind the Whole. This wrought grievous Dissensions among the *Athenians*: And, in our own Republick, not only Seditions, but the most pestilent Civil Wars also; Things which a worthy brave Citizen, and one who deserves to be trusted with the Government of the State, will shun and hate,
and

and give himself up intirely to the Good of the Publick: Neither will he aim at Wealth or Power; and will in such a Manner defend the whole, as to provide for every Part. Nor further will such a Man bring any one into Hatred and Disrepute with the People by false Accusations; and, in short, will adhere so resolutely to Justice and Honesty, that to maintain them he is ready to run any Risque, and to lay down his Life rather than desert the aforesaid Duties.

Ambition and contending for Honours is a most wretched Thing indeed; concerning which, *Plato* has also said excellently well, They that contend one with another, about which should be chief in the Management of the State, do as if the Ship's Crew should strive which should be at the Helm. And the same Philosopher has given us this for a Rule, that we should account those for Enemies, that take up Arms against the Commonwealth; not such as would govern it after their own Schemes: Such was the Controversy between *P. Africanus* and *Q. Metellus*, without any Sort of Bitterness.

CHAP. XXV. Nec verò, &c.

Against Anger. Of Reproof and Correction.

NO Ear is to be given to those that are of Opinion that we ought to be violently angry with an Adversary, and that take it to be the Part of a brave and heroick Spirit: For there's nothing more commendable, nothing better becoming a great and a generous Person, than Placability and Clemency. Nay, in States that are free, and where all Men in common enjoy the same Privileges, even a Facility should be used, and the *Altitudo animi*, as it is called (*a calm undisturb'd State of Mind, planted above Passion and Resentment*) left, if we should be angry upon unseasonable Addresses, or impudent Petitions, we should fall into an odious unprofitable Moroseness. But yet Gentleness and Clemency are no further to be approved of, than as they leave Room for Severity, where the Publick requires it; without which a City can never be well governed. Now all Reproof and Chastisement should be without Contumely; nor must it be directed to the Interest of him that gives either the Words or the Blows, but only to the Profit of the Commonwealth. Care likewise should be taken that the Punishment be not greater than the Fault, and lest some be punished, whilst others are not so much as questioned for the same Transgressions. But, above all Things, Correction

rection is not to be given in Anger. For whoever comes to this Work in a Passion, will never observe the due Mean betwixt too much and too little; which the *Peripatericks* insist upon, and with Reason too; provided they did not commend Passion, and say it was given us by Nature for our Advantage. But in Truth it is in no Case to be allowed of. And it were to be wished, that Magistrates were like the Laws, which are led to punish not by Wrath, but by Equity.

CHAP. XXVI. *Atque etiam in rebus prosperis, &c.*

Moderation in both Fortunes.

IN Prosperity, and when we have the World at Will, let us by all Means fly Pride, Disdain, and Arrogance; for it shews as much Levity to be transported with Prosperity, as with Adversity; And it is an excellent Thing to maintain an Evenness of Temper in every Condition of Life, and to have still the same Air, and the same Countenance, as we find it recorded of *Socrates*, and of *Laelius* too. *Philip* of *Macedon*, I find, came short of his Son in glorious Atchievements, and military Execution, but out-stript him in Gentleness and Humanity of Manners. Therefore the one was always great, the other many Times scandalous :

So that they seem to give us good Advice, that bid us, the higher we are, to behave ourselves the more humbly. *Panetius* tells us of *Africanus*, (his Disciple and familiar Friend) how he was wont to say, that as People put out Horses, grown fierce and unruly by frequent Engagements, to Riders, that they may have them more manageable, and fitter for Use; so should Men, that are transported with Prosperity, and over confident in themselves, be brought within the Ring of Reason and Philosophy, to make them understand the Uncertainty of human Things, and the Changes of Fortune.

It is also in the Height of our Prosperity, that we should chiefly consult our Friends, and allow them more Authority over us, than at other Times. It is then likewise, that we should take care, not to lay open our Ears to Parasites, nor to suffer ourselves to be flattered; wherein it is easy to be imposed upon. For we have such an Opinion of ourselves, as to think we deserve Commendation. Hence spring infinite Errors; whilst Men, blown up with vain Imaginations of themselves, are shamefully laughed at, and labour under the greatest Mistakes. And so much for this Point.

CHAP. XXVII. Illud autem sic, &c.

Greatness of Mind in a private Life.

THIS must of Necessity be concluded, that the greatest Actions, and such as express the greatest Soul, are done by those that govern Commonwealths, because the Administration of these is of the largest Extent, and concerns most People. And yet it must be confessed, that there are, and have been, many noble Spirits, even in a Life of Privacy and Retirement, who have either found out, or searched after Matters of Importance, and that have kept themselves within the Bounds of their private Condition: or else, being planted in the Middle between the Philosopher and the Statesman, have been delighted with the Management of their Estate, neither increasing it by all Manner of Ways, nor debarring their Relations the Use of it; but rather imparting it both to their Friends, and to the Republick, whenever there was Occasion. Now for this Estate, let it be, first, well gotten, neither by shameful nor by odious Ways: Next, let it be serviceable to as many as possible, so they be worthy; then let it be improv'd with Prudence, Diligence, and good Husbandry; and let it rather indulge Liberality and Bounty, than Debauchery and Luxury. He that observes these Rules, will live magnificently, soberly, and with a great deal of

cerely, faithfully, and amicably with all Mankind.

CHAP. XXVII. *Sequitur ut, &c.*

*Honesty and Decorum. A Decorum in Prudence:
And in all Virtues.*

WE are next to speak of that which the *Latins* call *Decorum*, the *Greeks* Πρίσωον. The Nature of this is such, that it is inseparable from *Honesty*. For whatsoever is becoming, is likewise honest; and whatsoever is honest, is becoming. As to the Difference of this same *Honesty* and *Decorum*, it may be better understood than explained. For, whatever Becomingness there is in any Action, it then first appears when *Honesty* is gone before. Therefore it shews itself not in any one Virtue, but in all: For a prudent Use of Reason and Speech; the doing of every Thing considerately; the seeing and defending of the Truth, upon every Occasion, is becoming: As, on the other Side, to be deceived, to mistake, to slip, to be imposed upon, is as misbecoming as Dotage or Madness. So again, all Actions of Justice are becoming; but those of Injustice, both scandalous and unbecoming. And the same Rule holds in Fortitude. For whatsoever is done manfully, and with a great Soul, appears worthy of and becoming a Man, and the

the contrary, as reproachful and misbecoming. Wherefore the *Decorum* I here speak of, appertains to all kinds of Honesty ; and does in such Manner appertain to it, that it is discoverable without any Depth of Understanding, and lies open to the first View. For there is somewhat (and discernible enough too) in all Virtue, that is becoming ; which is separable from Virtue in Imagination, rather than in Reality. As the Gracefulness and Beauty of the Body is not to be separated from the Health of it : So the *Decorum* here in Question is confused indeed throughout, and incorporated with Virtue ; but in the Mind and Conception it may be distinguished.

CHAP. XXVIII. Tum servare, &c.

The Decorum of the Poets. The Decorum of Order, Steadiness, and Moderation.

THE Poets are then said to observe *Decorum*, when every Word and Action is fitted to the Character of the Person. Should *Æacus*, for Example, or *Minos* say, *Let them hate, so they fear* : Or, *Let the Father be the Grave of his own Children* ; it would be thought an *Indecorum* ; because they have passed in the World for Men of Justice. But, when *Atrous* says it, the Theatre rings, because the Expression suits with the Person.

Now the Poets can judge, by the Character, what is becoming every Person. But Nature herself has given us a Character, with great Excellency and Advantage over other living Creatures. The Poets then, in a great Variety of Characters that concern them, can see what is accommodated to, and becoming even the Vicious. But Nature having assigned us our Parts of Constancy, Moderation, Temperance, Modesty; and the same Nature teaching us, not to be careless how we demean ourselves towards one another: From whence it appears, of how a large Extent both that *Decorum* is, which belongs to the Nature of Honesty in general; and this other also, which is seen in every particular Kind of Virtue. For as the Beauty of the Body, by an apt Disposition of the Parts, takes the Eye, and delights us upon this Account, because all the Parts correspond together in a kind of graceful Symmetry: So this *Decorum*, that illustrates Life, engages the Approbation of those we converse with, by the Order, Steadiness, and Moderation of all our Words and Actions.

CHAP. XXVIII. Duplex est, &c.

From the Appetite arise Perturbations.

THE Force and Nature of our Souls is twofold: One Part consists in the *Appetite*, which by the *Greeks* is called 'Ορεμ', and which hurries a Man hither and thither: The other in *Reason*, which teaches us, and explains to us what to do, and what to avoid. Hence it comes to pass, that Reason governs, and the Appetite obeys. Every Action therefore should be free from Rashness and Negligence: Nor indeed ought a Man to do any Thing, but what he can give a fair Account of: For this is in a Manner the Definition of Duty. But then we must so order it, that the Appetites obey Reason, and neither out-run her, nor through Heaviness and Sloth desert her; but be calm and still, and give the Mind no Disorder: From whence all Regularity and all Moderation will result, and shine forth in their full Lustre. For those Appetites that struggle too far, and flying out, as it were, in a Transport either of *Desiring* or *Avoiding*, are not kept strict enough in by Reason; those, no doubt, pass all Bounds and Measure; for they abandon and cast off their Allegiance, and obey not Reason, to which they are subject by the Law of Nature; from whence Disorders arise, as well of Body as Mind. You may observe the very Countenances of Men in a Passion, or of such as are under

under any violent Disorder, either from Desire or Fear, or are transported with Joy; what an Alteration there is in the Visage, Voice, Motion, Gesture of all these; which gives us to understand, how necessary it is to check and calm every Appetite, and to awaken all our Care and Diligence, that we may do nothing rashly, and by Chance, inconsiderately, and carelessly.

CHAP. XXIX. Neque enim ita, &c.

Pleasures. The Bounds of Mirth. Two Sorts of Raillery.

WE could never be so design'd by Nature, as to be made for Sporting and Jestings; but for Severity rather; and for grave and weighty Studies. Not but that Diversion and Jestings are allowable; but we must use them like Sleep, and such other Refreshments, after the Discharge of our serious and more important Duties. And our very Jestings must not be profuse neither, nor immodest, but ingenuous and facetious: For as we do not allow our Children all Sorts of Sports, but such only as hold some Proportion with honest Actions: So in Raillery itself there should appear some Sparks of a good and virtuous Disposition. In short therefore, there are two Sorts of Raillery, or Mirth; the one ungenteel, petulant,

lant, immodest, and obscene; the other elegant, polite, ingenious, and facetious: In which kind, not only our Countryman *Plautus*, and the ancient *Attick* Comedy, but the Books also of the *Socratick* Philosophers abound; and the many ingenious Sayings of several Men, such as are collected by the Senior *Cato*, and go by the Name of *Apophthegms*. It is an easy Matter therefore to distinguish between a genteel and a coarse Jest. The one, if brought in seasonably, and when the Mind is disengaged, is worthy of a Gentleman; the other, of no Man at all; especially where filthy Things are delivered in as unclean Words. In our Sports and Recreations also we should keep within Compass, so as not to launch out into Excesses, and, by the Transports of the Pleasure, to be carried into any Thing that's base or unbecoming. Our *Campus*, and the Exercises of Hunting, supply us with creditable Examples of Diversions.

CHAP. XXX. Sed pertinet ad, &c.

Corporal Pleasure derogatory to the Excellency of Human Nature.

IN all our Inquiries about Duty, it concerns us to have always in our Thoughts the Excellency of human Nature above that of Cattle and other Beasts. These have no Taste or Relish

Relish of any Thing but Pleasure; towards which they are carried with all Eagerness: Whereas the Entertainment of Man's Mind is Learning and Meditation, and is still employed either upon Inquiry or Action, and charmed with a Delight that arises from what we see and hear. Nay, the Man himself, that is too much addicted to his Pleasures, unless he be a mere Brute, (for some there are, that have the Name of Men only, without the Effect) yet, I say, if he has any Thing of the Soul of a Man in him, though he may be overcome with Pleasure, yet he conceals and disguises his Propensions towards it, even for Modesty sake: Which shews that corporal Pleasure is something derogatory to the Excellency of Man, and ought to be contemned and rejected. But, if there be any one that has a Regard to Pleasure, he should be sure to take care to use it with Moderation. Accordingly, in our Diet and Cloaths we should have respect to Health and Strength, not to Pleasure. And, if we would but consider the Excellency and Dignity of Nature, we should find how shameful a Thing it is to dissolve in Luxury, and to live delicately and softly; and how becoming, to live frugally, temperately, strictly, and soberly.

CHAP. XXX. Intelligendum est
etiam, &c.

*Man has two Capacities. A great Diversity both
in Minds and Bodies. Several Humours.*

IT is observable, that we are invested with two Capacities, as it were, by Nature; the one common, as we are all Partakers of Reason, and of that Prerogative whereby we excel Beasts; the other, a Propriety peculiar to each Individual. For as there are great Diversities in our Bodies (for one Man we see excels in Swiftneſs for the Courſe, another in Strength for the Scuffle. Again in Beauties; one Beauty is majeſtica^l, another charming) ſo in our Minds there are ſtill greater Varieties. *Lucius Craſſus* and *Lucius Philippus* were Men of a great deal of Wit and Pleaſantry. *Caius Ceſar*, the Son of *Lucius*, of more ſtill, and more labour'd: Whereas at the ſame Time there was a ſingular Severity of Humour in *M. Scaurus*, and in young *M. Druſus*: In *C. Lælius* abundance of Gaiety and Mirth: In his Familiar *Scipio*, more of Shew and State, and a greater Austerity of Life. Among the *Greeks*, *Socrates*, we are told, was pleaſant and facetious, and of an agreeable Converſation; and one that, in all his Diſcourſe, veil'd himſelf under an agreeable Diſguiſe (which the *Greeks* call Εἰςω: *Pythagoras*, on the other Side, and *Pericles*,

Pericles, acquired the greatest Reputation and Authority, without any Chearfulness at all. Among the *Carthaginians*, *Hannibal*, and among our own Commanders, *Q. Maximus*, are reported to have been crafty and subtle; they had the Faculty of Closeness, Silence, and Dissembling, were good at an Ambush, and preventing the Designs of an Enemy. In this Kind the *Gracians* give *Themistocles* and *Jason* the *Pheræan* the Preference above others. But, above all, they magnify that profound and politick Fetch of *Solon*; who, to secure his own Life, and withal to do a good Piece of Service to the Publick, feign'd himself distracted. There are others very different from these, Men of Simplicity and Openness, who think it unlawful to do any Thing by underhand Dealing or Treachery, Lovers of Truth, and Enemies of Fraud. There are others again that will bear any Thing, be Slaves to any Body, provided they can obtain their Ends by it; as *M. Crassus*, we saw, was to *Sylla*. In which Kind *Lysander* the *Lacedæmonian* is reported to have been a great Master, and passive to the last Degree: *Callicratidas*, that succeeded him in his Command of the Navy, the reverse.

CHAP. XXXI. Quò faciliùs, &c.

Nature is the best Mistress. The same Thing good in one; and ill in another. Let every Man act his own Part.

TO the End we may the more easily preserve the *Decorum* we are in Quest of, we should follow the Dictates every Man of his own Genius: For nothing is graceful that is done (as they say) *Invitâ Minervâ*, that is, in despite of Nature. In short, if there be any such Thing as *Decorum*, it is certain nothing is more so, than an Equability and Congruity in our whole Lives, and particular Actions; which it is impossible for a Man to maintain, if he departs from his own Nature, to imitate that of others. For, as we ought to use that Language we are acquainted with, that we may not be deservedly laughed at for larding it with *Greek Words* (as some People do) so ought we to bring no Discordance into our Actions, or any Part of our Conduct. And so considerable is this Difference of Natures, that one Man may be obliged to make away with himself, whilst another in the same Case may be obliged to the contrary. For was the Condition of *Marcus Cato* different from that of the rest that rendered themselves up to *Cæsar* in *Africa*? And yet it might have turn'd perhaps to the Reproach of the rest, had they laid violent Hands upon themselves, because they wrec
Men

Men of less Strictness in their Lives, and less Severity in their Manners: But for *Cato*, whom Nature had endowed with an incredible Gravity, which he himself had fortified by an uninterrupted Constancy, and had been always unalterably firm to his Purpose and Resolution once taken; him it became to die, rather than to see the Face of the Tyrant. How many Miseries did *Ulysses* suffer in that tedious Ramble of his, enslaving himself to Women, (if a Body may give *Circé* and *Calypso* that Name) and in all his Discourse setting himself to be affable and pleasant to all Sorts of People? But at his own House he patiently put up even the Contempts and Flours of his Men and Maid Servants, that at last he might arrive at his wished-for End. Whereas *Ajax*, according to the Report we have of the Spirit of the Man, would have borne a thousand Deaths rather than those Contumelies. This Contemplation should make every Man consider well his peculiar Talent, and manage the same prudently, and not be for making Experiments how the Part of another may become him. For that best becomes every Man, which is most peculiarly his. Let every Man therefore get acquainted with his own Genius, and impartially examine his Abilities and Defects, lest Players should seem to have more Prudence than we: For they make choice not of the best Plays, but such as fit them best. They that depend upon the Strength of their Voice, chuse the Tragedy of *Epigoni*, or of *Medus*: Those

Those that are good at Action, prefer *Men-
lippe* or *Clytemnestra*. *Rupilius*, whom I re-
member, always played *Antiope*; and *Æsop*
very rarely *Ajax*. Shall an Actor now see this
upon the Stage, and a wise Man be blind to it
in Life? The Things therefore that we are
fittest for, to these we should principally apply
ourselves. But if we should be forced at any
Time, by Necessity, to play a Part that we
were never made for, we must, with all Care,
Study, and Diligence, endeavour to acquit
ourselves in them, if not with a Grace, yet
with as little Disgrace as possible.

CHAP. XXXII, XXXIII. Regna, &c.

*Some Course of Life to be pitched upon. Wherein
we are first to consider our natural Disposition:
Then our Fortune, and outward Circumstances
in the World. We must do all the Good we can.*

Kingdoms, Empires, Nobleness of Birth,
Honours, Riches, Power, with their
Contraries, are in the Hand of Fortune, and
governed by the Revolution of Times. But
what Character we ourselves will sustain, is
wholly at our own Choice. Accordingly, one
Man takes to Philosophy; another to the Civil
Law; a third to Eloquence: And of the Vir-
tues themselves, some affect an Excellency rather
in one than in another. But for those whose

Fathers or Ancestors have been eminent, and got Glory in any particular Kind; they, for the most Part, endeavour to excel in the same: As *Q. Mucius*, Son of *Publius*, in the Civil Law; and *Africanus*, the Son of *Paulus*, in Feats of Arms. Some again, to the Honour and Merit derived from their Predecessors, add something of their own; as this same *Africanus* crowned his great Fame for military Exploits with Eloquence. And so did *Timotheus*, the Son of *Conon*; who, though not inferior to his Father in martial Praise, added to that Accomplishment the Glory of Letters and Ingenuity.

But it happens sometimes, that some, declining the Imitation of their Fathers, betake themselves to some Course or Design of their own; which, generally speaking, is the Pursuit of those chiefly who are born of mean Parents, and propose great Things to themselves.

The first Point to be determined is, what it is that we design to be, and what Course of Life to take to: which is a Deliberation of all others the most difficult. For when we commence Youths, at which Time our Reason is weakest, then every one pitches upon that Condition of Life, which he fancies most: So that he is engaged in some certain Kind and Course of Life, before he has the Judgment to discern what is best. For as to what *Prodicus* relates of *Hercules* (as we find it in *Xenophon*) that, as soon as he came out of his Minority,
(the

(the Season allotted by Nature for every Man to chuse what Course of Life he will steer) he went his Way out into a Solitude, and there sat a long Time considering and musing with himself upon the Sight of two Ways, (the one of Pleasure, and the other of Virtue) which of the two it were best to take; such a Thing as this might perhaps happen to *Hercules*, a Son of *Jupiter*, but not to us, who imitate those we like best, and are inclined to follow their Ways and Studies. But the Generality of us, tinctured with Instructions instilled into us by our Parents, are insensibly led to an Affection for their Customs and Methods. Others are carried away by the Stream of popular Judgment, and like those Things most, which the major Part thinks best. Some nevertheless, whether from a certain Felicity, or Goodness of Disposition, or Institution of Parents, have taken a right Course of Life.

But those of all are the most difficult to be found, who having the Advantage either of an exalted Genius, or of noble Improvements of Learning and Education, or both together, have withal had Time to deliberate what Course of Life they should principally chuse to follow; in which Deliberation, all our Debating must be called home to each Man's peculiar Nature and Disposition.

Next to Nature, Regard must be had to each Man's Fortune, in fixing upon a Course of Life; but more especially to Nature: For she is much firmer and more constant; so that

for Fortune to combat Nature would be as if a mortal Power should contend with an immortal.

The Man then, that has conformed all his Deliberations about a Course of Life to the Inclinations of his own uncorrupted Nature, (*that is, he that has pitched upon a Course of Life conformable to his own Inclinations, provided these Inclinations are not vicious*) must be sure to keep constantly to that Course, unless perchance he find himself mistaken in his Choice. And in that Case (for such a Case is possible) there must be a Change made of his Ways and Manners. And, if a seasonable Conjunction of the Times favour such a Change, it will be more easily and commodiously wrought; but, if not, it must be introduced gradually and insensibly, according to what wise Men have delivered of Friendships that displease, and that we do not so well approve of: That it is more decent to unstitch them by little and little, than to cut them off all of a sudden. But, when we have once altered our Course, we must be infinitely careful to make it appear, that we have done it upon good and weighty Reasons. Now whereas I have (in what is aforesaid) propounded the Imitation of our Predecessors; let this Exception first be understood, that I do not advise an Imitation of them in their Vices; nor again, where our Nature or Constitution is such, as not to admit of an Imitation of them in some certain Things: As the Son of *Africanus* the Elder could not, by reason of the

Craziness of his Body, be so like his Father, as the other was like his. Wherefore, if a Man be not in a Condition to plead at the Bar, to harangue the People, or to conduct Armies, he will be obliged yet to perform those Duties that are in his Power; as the Offices of Justice, Faith, Liberality, Modesty, Temperance; to the End that what he is defective in, may be the less required of him. Now the noblest Inheritance that can be left by a Father to a Son, and more excellent than any Patrimony, is the Renown of his Virtues and glorious Actions; which to be a Disgrace to must be looked upon as abominable and impious.

CHAP. XXXIV. Et quoniam, &c,

The respective Duties belonging to each Age, The Duties of Magistrates, private Citizens, and Strangers.

IN regard there are several Duties allotted to several Ages, and those of a young Man are different from those of an old, I must add something also upon this Distinction. It is the Duty then of a young Man to reverence his Elders, and to make choice of the best and most approved among them, to depend upon for Counsel and Direction: For the Ignorance and Inexperience of Youth should be fixed and set right by the Prudence of the Aged.

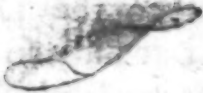
But above all Things this Age should be restrained from loose and wanton Pleasures, and trained up in laborious Exercises; and to a patient enduring of Fatigues and Toils, both of Body and Mind; to the End their Vigour and Industry may appear in discharging the Duties as well of War as Peace,

And even when they have a Mind to relax, and to give themselves a Liberty, let them have a Care of Intemperance, and keep an Eye still to Modesty, which will be the more easily attained, if they would be content to have their Seniors with them at such Intervals.

As for Men in Years, it seems convenient for them to abate the Labours of the Body, and even to increase the Exercises of the Mind. Their chief Business must be to be assisting all they can to their Friends, and to the younger Sort, but principally to the Commonwealth, by their Advice and Wisdom. But, above all Things, old Age should have a Care not to give itself up to Drowsiness, Listlessness, and Sloth. And for Luxury, as it is reproachful and dishonourable to any Age, so it is scandalous in old Age. But, if the Intemperance of Lust too be added to it, the Mischief is double, both in regard of the Infamy which it reflects upon Age itself, and in authorising young Men to be more impudently lewd.

It would not be impertinent neither to speak something here of the Duties of Magistrates, of private Citizens, and Strangers. The Ma-

gistrate's Part, then, is to consider himself as the Representative of the City, and that he is obliged to uphold the Honour and Dignity of it, to preserve the Laws, to render Justice to every body, and to remember, that these Things are committed to his Charge as a Trustee. It is the Part of a private Man to live upon the Level, and to submit to the same Laws with his Fellow-Citizens, without being base and abject, or setting up himself above his due Height; Lastly, to intend such Things as are for the Honour and Peace of the Commonwealth. For this is the Man that we usually esteem and call a worthy Citizen. Now, for a Stranger and Sojourner, it is his Duty to mind his own Business only, and not to set up for a Judge and Examiner of other People's, and by no Means to be curious in prying into the Secrets of a State, which no Way concern him. Thus in Effect our Duties will be found to stand when it shall come to be examined, what is becoming and fit, under the several Circumstances of Persons, Times, and Ages. But there is nothing so graceful, as to behave ourselves equally and steadily in all our Actions and Counsels.



CHAP. XXXVI. Cum autem pulchritudinis, &c.

Two Kinds of Beauty. Affectation odious. Rules about Cloaths, Walking, &c. A Mean does best. The Motions of the Soul twofold.

THERE being two Kinds of Beauty, in the one of which is Sweetness, in the other Dignity; the former we should look upon as belonging to the Women, and the latter to the Men. Wherefore let all Unmanliness of Dress be removed from the Body; and the like Fault also in Gesture and Motion be avoided. For both the Dancing-School Movements are many times very affected and odious; and some foolish Gestures of our Stage-Players fail not to give Disgust: And in each of these Kinds, what is natural, and as it should be, is commended.

Now the Beauty of Dignity is to be maintained by a good Complexion; and that Complexion by the Exercise of the Body. And to all this we should keep ourselves neat and cleanly; not to the Degree of Niceness and Affectation, but only so as to avoid a clownish, rude, and disrespectful Neglect. And the same Rule we should observe in our Cloaths: In which Particular, as in most other Cases, a Mediocrity does best.

We should take care also, in our Gait, that we neither use an effeminate Slowness, as. if we were officiating at a Solemnity; not yet an over-great Hastiness and Hurry in our Speed; which occasions Panting, Change of Countenance, and Distortions of the Face, which are great Arguments of Unsteadiness. But we must take much more Pains yet, to keep the Motions of the Soul in a Conformity to Nature; which we shall compass, if we take care to preserve ourselves from falling into Perturbations and violent Disorders from Excess of Fear, and if we diligently attend to a Conservation of *Decorum*. Now the Motions of the Soul are two-fold; some are of Thought, and others of Appetite. Thought, is chiefly conversant in searching, and finding out of the Truth: Appetite pushes a Man forward to Action. We must be careful therefore to employ the Thought upon the worthiest Objects, and to keep the Appetite in Subjection to Reason.

CHAP. XXXVII, XXXVIII. Et quoniam magna vis, &c.

Of Rhetorick and familiar Discourse.

WHEREAS the Power of Speech is great, and of two Sorts; the one a Speech of Contention, the other of common Discourse: Be That assigned to the Bar, to Harangues, to the Senate; and let this run about in private Companies in Conferences, and friendly Meetings. Let it follow us also to our Entertainments. The Masters of Rhetorick have given Precepts for the former, but we have none for the latter; although, for aught I know, that might be done too. But Students will find Masters; but the Business is, there's no body that studies this. All Places swarm with Rhetoricians; although, for what concerns Words and Periods, the same Rules would serve for ordinary Conversation.

But as the Voice is the Utterer and Discoverer of Speech, and two Things are aimed at therein, Clearness and Sweetness; we must stand wholly indebted to Nature for them both; and yet Exercise and Practice will improve the one, and the Imitation of distinct and smooth Speakers the other. It was this alone that gave the *Catuli* the Reputation for Men of exquisite Judgment in Learning; tho' they were learned Men, it is true, but so were others

others too. But these were looked upon as the greatest Masters of the *Latin* Tongue. Their Voice was sweet: their Pronunciation neither too broad and open, nor yet muffled betwixt the Teeth; so that it was both intelligible and without Affectation; the Tone without Force, and neither too faint nor too shrill.

L. Crassus's Style was more copious, and full as elegant; but for well speaking the *Catuli* had as great a Reputation as he. Now, for Sharpness and Pleasure of Wit, *Cesar*, the Brother of the Elder *Catulus*, went beyond them all; insomuch that, in his ordinary Discourse, he surpassed the Strains of others even in their Pleadings at the Bar.

Let our familiar Speech then be such, wherein the Followers of *Socrates* excel most; gentle and easy, and in no wise stiff or stubborn: Let it be also pleasant and entertaining: And let him be sure not to exclude others, as if he was entered upon a Possession of his own; but as in other Things, so in Conversation, not to think it hard for every Man to take his Turn.

And let him consider, in the first Place, the Subject-Matter of the Discourse: If it be serious, let him handle it seriously; if jocose, pleasantly. But above all Things he must be careful in the Government of his Speech, not to discover any Viciousness in his Manners; which usually appears in nothing more, than by an Eagerness in detracting from those that are absent, either by Way of Ridicule, or by severe, reproachful, contumelious Language.

Now

Now the ordinary Matter of familiar Discourse is either about domestick Affairs, or about the Republick, or about Studies and Learning. We should take Care therefore, that our Talk, tho' it has begun to ramble to other Things, be fetched back again to these, but still with Regard to the Occasion: For we are not all pleased with the same Things, nor at all Times, nor in an equal Degree. It should be considered likewise how far our Discourse may be agreeable; and, as we begin it upon Reason, so we must not continue it beyond Measure.

But as, in the general Conduct of our Lives, it is laid down as a very good Rule, that we should keep ourselves clear from Perturbations, that is, from any violent Motions of the Soul rebelling against Reason: So should our Speech be free from such Motions, and discover neither Anger, nor any intemperate Desire, nor Sloth, nor Laziness, nor any such Thing. We should be very careful also to possess the Company we converse withal, with an Opinion of the Respect and Love that we have for them.

There are Occasions also, sometimes, wherein Chiding becomes necessary, in which we may be allowed, perhaps, a more than ordinary Contention of Voice, and a sharper Severity of Words. However, we must be careful still that we do not discover any Passion here; but we are to proceed to this Kind of Chastisement, as we do to Burning and Scarifying, rarely, and unwillingly; nor ever at all, but upon

upon Necessity, and when there is no other Remedy. Let Anger, however, keep its Distance, with which nothing can be done well, nothing considerately. But, for the generality, we may use a temperate and a mild Way of Rebuke, but still accompanied with Gravity, in such a Manner as to use Severity, and at the same Time to avoid Reproach. Nay, and whatsoever Sharpness the Reproof may carry, it must be signified that the only Thing, intended by it, was the Good of the Person so reprov'd.

Furthermore, it will become us also, in our Contests, even with our greatest Enemies, tho' we receive Language unworthy of us, yet to preserve a Gravity, and to banish Passion. For whatsoever we do in Distemper, can neither be done orderly, nor be approved by those that are Witnesses to the doing of it.

It is an unseemly Thing likewise for a Man to talk of himself, especially Things that are not true; and, with the boasting Soldier, to make himself the Jest of the Company.

CHAP. XXXIX. Et quoniam, &c.

Of Buildings and Palaces. Keep the Expence within Compass.

BEING to go through all the Points of Decency and Duty, (as that at least is my Design) I must say something also, about what Kind of House I should think fit for a Person of Honour and Consideration.

Now the End or Intent of a House is Use, to which the Draught or Design in building must be suited: But yet there should be some Care taken of Magnificence and Convenience. I have been told of *Cn. Octavius* (the first Consul of that Family) that he was honoured for a noble and magnificent Pile that he built upon the *Palatine-Hill*; which, as every body came to see it, was thought to have voted its Owner (being but a new Man) into the Consulship. *Scaurus* afterwards caused that to be demolished for the Enlargement of his own. Thus the former brought the Consulship first into his Family; and the latter, though the Son of a very great and eminent Person, brought into a House enlarged, not only a Repulse, but Ignominy and Ruin. It does well also to have the Dignity of the Man adorned by the House, and not to be fetched altogether from the House, nor should the Master be graced by the House, but the House by the Master. And as in other Cases a Man must have a Respect,
not

not only to himself, but also to others: So in the House of a Person of eminent Condition, where many Guests are to be received, and Multitudes of all Sorts to be admitted, there must Care be taken that it be large enough; otherwise a large House is often a Disparagement to the Master, if there be no-body in it, and especially if it u'ed to be frequented under a former Possessor. For it is an odious Thing to have People cry, as they go along, *Here's the old House, but where's the old Master?*

*Ab! good old House, alas! thy present Lord
Is n't like the former one.*

Which may justly be said of many in these Times.

Care should be taken, especially when a Man builds himself, not to launch out into Expence and Magnificence, as a Thing of very ill Consequence, even in the Example: For the Generality of People are strongly inclined to imitate, especially in this Kind, the Actions of the Great ones. Where, for Example, is the Man that emulates the great *Lucullus* in his Virtue? Whereas, how many have imitated the Splendor of his *Villa's*? To which there certainly ought to be some Bounds set, and those to be according to the Rules of Moderation; and that Moderation must be referred to the Use, Ornament, and Convenience of Life. But enough of this.

CHAP. XL. Talis est igitur, &c.

Indecencies in Respect of Time and Place. The Niceties of Conversation.

WE ought to observe such a Kind of Regularity and Order in our Actions, that, as in a well governed coherent Discourse, so in Life all the Parts may be equal, and correspondent one to another. For it is unseemly, and very gross, in a serious Affair, to use the Language of a Feast, or to bring in some soft delicate Di'course. It was well said of *Pericles*; having *Sophocles* the Poet joined with him in the Office of Prætor, and they being met once about some Business of their Office, there happened to pass by a beautiful Boy: *What a æ-ligate Child is there, says Sophocles! Brother, says Pericles, a Prætor's Eyes should be as abstinent as his Fingers.* Now had *Sophocles* said the same Thing, at a Time when they were chusing Wrestlers, the Rebuke had not been just; so powerful is the Consideration of Time and Place. For Example, should a Man, when he was going to plead a Cause, upon a Journey, or in Walking, be studying and musing with himself, no-body could blame him: But, should he do the same Thing at an Entertainment, he would be thought rude in not distinguishing of Times.

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Now for those things which notoriously offend against the Rules of good Breeding, as for a Man to sing in the *Forum*, or any other gross Absurdity, these easily appear; nor is there much Need of Caution or Precept in the Case. But those that are thought slight minute Faults, and which are not perceivable to many, these are the Points that we should be more especially careful to avoid. As in musical Instruments, let them be never so little out of Tune, yet a skilful Ear takes Notice of it; so should we take Care in Life, lest there happen to be any Disconsonancy; and that so much the more, as a Consent of Actions is of greater Consequence and Value than that of Sounds.

CHAP. XLI. Non est incommodum quale quodq; &c.

*By observing others we may reform ourselves.
Great Virtues a Privilege to some Mistakes.*

TOWARDS the better understanding of our Duty, it may not be amiss to begin our Observations abroad; and to avoid that in ourselves, which is misbecoming in others. For so it is, (I cannot tell how it comes about) that we are better at spying out our Neighbours Faults, than our own: Therefore the best Method to teach Children to do better is for their Masters to mimick their Faults, by way of

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Correction. It would not be amiss neither, in order to determine our Choice in doubtful Cases, to consult Men of Learning or Experience, and to inquire what their Opinion is of any Kind of Duty. For, as Painters and Statuaries, nay, and Poets too, are each of them for having their Works viewed and considered by the People, in order to correct the Faults that are generally found in them, and take Advice upon what is amiss, both with themselves and others; so should we be induced to the doing or not doing, to the changing or correcting of Abundance of Things, by the Judgment of other People. Now, as for those things that are settled by Customs and civil Constitutions, it would be needless to give any Directions about them; for the Matter itself is a Direction. Nor should any one be led into such a Mistake, as to imagine, that, because *Socrates* or *Aristippus* have done, or said any thing, contrary to Rule, and received Custom, this authorises him to the same License: For those Persons purchased this Privilege by great and more than human Qualifications.

CHAP. XLII. Jam de artificiis, &c.

Of Trades: Which are creditable, and which not.

NOW as for Trades, and the Ways of getting Money, which are to be reckoned liberal, and which sordid; this is the Sum of what I have heard. In the first Place, those Trades are disliked, which carry along with them a general Odium; as that of Custom-House Officers, and Usurers. The Trades also of all Mercenaries, where we pay for the Work, and not for the Art, are to be looked upon as illiberal and sordid. For their very receiving a Reward for their Labour is like covenanting for Slavery, by taking of Earnest. They likewise are to be accounted sordid, who buy Things of Merchants, to sell again immediately: For they get nothing, unless they lye lustily; and nothing is more base than Lying. And so for all Mechanicks, they are engaged in a mean Sort of Calling: For a Work-house can have nothing in it that is genteel. And those Trades are by no means to be approved of, that minister to Pleasure; Fishmongers, Butchers, Cooks, Poulterers, as *Terence* has it. Add to those, if you please, Perfumers, Dancers upon the Stage, and the whole Mystery of Gaming. But, for Professions either of any considerable Skill, or of extraordinary Usefulness, as Physick, Architecture, the furnishing of good Instructions, these are creditable Employ-

ments in whose Rank and Condition they suit with. And then, for Merchandizing, the driving of a petty Trade that Way must be reckoned mean and sordid. But if it be large and extensive, importing great Quantities of Goods from all Parts, and parcelling them out again to abundance of People, without Lying; it is not very much to be blamed. Nay, if being sated, or contented rather, with its Gains, as it has many a Time put in from the Sea to its Port, so now it retreats from the very Port to the Country, and its Possessions there; it seems to have a very just Title even to our Commendations. But, of all the Methods of Gain, there is no one better, no one more profitable, no one more agreeable, no one more worthy of a Man, and a Gentleman, than Agriculture: Concerning which, because I have said enough in my *Cato Major*, you shall borrow from thence what's fit to be said upon this Subject.

CHAP.

CHAP. XLIII. Eorum autem ipforum, &c.

Of two Duties, which to chuse. The Offices that spring from the Good of human Society, more agreeable to Nature than those of Knowledge.

OF those very Things which are honest, there may often happen a Competition and Comparison ; as of two honest Things, which is the honestest ; a Point omitted by *Panætius*. For since all Honesty flows from four Heads ; one, which is that of Knowledge ; the other, Justice ; the third, Courage ; and the fourth, Moderation. These, in our Determination of Duty, must necessarily be compared together. I am of Opinion therefore, that the Offices that spring from the Good of human Society, are more agreeable to Nature than those of Knowledge ; which may be proved by this Argument : That if a wise Man should happen upon such a Sort of Life, as to abound in an Affluence of all Things, and to be at perfect Leisure to consider with himself, and contemplate all Things whatsoever that are worth the knowing ; yet if he was to live altogether in Solitude, so as never to see the Face of a human Creature, he would march off, and bid Adieu to Life. Again where's the Man that is so transported with a Desire of piercing into and understanding the Nature of Things, that if, in the midst of his Researches

and Contemplations of Things most worthy of Knowledge, any sudden Danger and Peril should happen to his Country, which he was able to succour and relieve: Where is the Man, I say, that would not leave and throw all aside, even though he thought he could number the Stars, or take the Dimensions of the Universe? And the same Thing would he do in case of Danger to a Parent, or Friend; which gives us to understand, that the Studies and Duties of Knowledge are to give Way to the Offices of Justice and Charity, than which nothing ought to be of greater and nearer Concern to Man.

CHAP. XLIV. *Atque illi, &c.*

The Search of Truth serviceable to the Society of Mankind.

NAY those Men, whose Studies and whole Life have been taken up in the Pursuit of Knowledge, have not, however, withdrawn themselves from promoting the Interests and Conveniencies of Mankind. For they have also trained up many to be better Citizens, and to be more serviceable to their several States; as *Lyfis* the *Pythagorean*, *Epaminondas* the *Theban*, and *Plato*, *Dion* of *Syracuse*, and so of divers others: And I myself, whatever Service I have done the Republick (if at least I have done any) entered upon its Affairs furnished

thereunto, and accomplished by Books and Masters.

Nor do they instruct and teach the Lovers of Learning during their Lives only, and whilst they are here with us; but obtain the same End in their Graves too, by the learned Discourses they leave behind them; for they have not slipt any one Point appertaining to the Laws, Manners, and Discipline of the Commonwealth; so that they seem to have sacrificed *their* Leisure to *our* Business. And thus the very Men themselves, that have applied themselves intirely to the Studies of Learning and Wisdom, turn their Understanding and Prudence principally to the Benefit of Mankind.

And for this Reason a copious Eloquence, joined with Prudence, is better than the most acute Thinking without Eloquence; because Thinking only circulates within itself, whereas Eloquence takes in those with whom we are joined in the same Society.

In like Manner Greatness of Soul, without a Regard to Society and human Conjunction, must be a kind of savage and outrageous Brutality. Conclude we then, that the preserving this Society and Union amongst Men is preferable to the Study of Knowledge. Nor is it true, what some affirm, that upon the Account of the Necessities of Life, because we were not able, without the Help of others, to obtain and effect the Things that Nature desired, therefore Men entered into Communities and Societies :

And that, if all the Necessaries and handsome Conveniencies of Life were supplied us by Providence without our Care, then every great and exalted Genius would throw aside all Manner of Business, and wholly deliver himself to the attaining of Knowledge and Science. But this is not so; for he would both fly Solitude, and seek a Companion in his Studies: He would be desirous both to teach and to learn, both to hear and to speak. Wherefore, every Duty that attends to the Defence and Support of the Union between Man and Man, and of Society, ought to take place of that Duty that consists in Knowledge and Science,



Some



Some Part of the SECOND BOOK of

TULLY'S
OFFICES

TRANSLATED into *English*.

BOOK II.

CHAP. I. Quanquam, &c.

Cicero gives the Reason why he applies himself to the Study of Philosophy.

THO' a great many have been excited by my Books to the Love not only of Reading, but of Writing also ; yet I am afraid sometimes, lest the Name of Philosophy should be distasteful to some honest Men, and they should wonder at me for bestowing so much Labour and Time upon it. But, for my own Part, so long as the Commonwealth was in those Hands, to which she had entrusted herself, all my Cares and Thoughts were directed that Way : But when one Man grasped

grasped all, and there was no Place for Counsel or Authority, (those extraordinary Men being gone too, that had been my Partners in the Charge of the Government) I neither abandoned myself to an anxious and irksome Melancholy (which would have destroy'd me if I had not resist it) nor, on the other hand, to Pleasures unworthy a Man of Education. Oh! that the Republick had continued in the State she began to be in, and had not fallen into those Hands that sought not so much the Change of Affairs, as the total Ruin of them! For, *First*, As I was wont, while the Commonwealth was standing, I should spend more Time in Acting than in Writing: And, *Secondly*, What I did write, would not be what I do at present, but my own Acts or Memoirs, as I have often done. But when the State, which had been wont to take up all my Care, Thoughts, and Time, was utterly dissolved, and sunk into nothing, those Studies, to be sure, of the Bar, and of the Senate-House, took their Rest. Now, my Mind not being able to lie idle, having been conversant in these Studies from my Youth up, I thought it the honestest Diversion of my Troubles to betake myself again to Philosophy: Upon which, though I had spent a good deal of Time when I was young, for the Improvement of my Mind, after I came once to push for Offices and Preferments, and dedicated myself wholly to the Government, I had so much Time only left for Philosophy, as could be spared from the
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Business of my Friends and the Publick ; and all that was spent in Reading too, for I had no Leisure to write.

CHAP. II. Maximis igitur, &c.

The Praise of Philosophy.

IN the Midst, therefore, of the greatest Calamities, we seem to have gained this Advantage however, viz. The Writing those Things which our Countrymen were not sufficiently acquainted with, though infinitely worth the knowing. For (in the Name of all the Gods) what is there more desirable than Wisdom? What more excellent? What more useful to a Man? What more worthy of him? Those then that seek this are called *Philosophers*: Nor is *Philosophy*, by Interpretation, any thing else than *the Love of Wisdom*. And *Wisdom* (according to the Definition of the ancient Philosophers) is *the Knowledge of Divine and Human Things, and of the Causes upon which these Things depend*: The Study of which whoever finds Fault with, I confess I do not understand what it is he can think commendable. For, whether a Man seeks the Entertainment of his Mind, or the Allaying of his Cares, what can be compared with the Studies of those Men, who are always inquiring after something that tends and conduces to the
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Welfare and Happiness of Life? Or, if we have any Regard for Virtue and Constancy, either this is the Art, or there is none at all, of obtaining them. To say there is no Art in the most important Things, when none of the most trivial is without Art, is a Speech becoming those that talk without thinking, and are mistaken in Matters of the greatest Weight. And, if there be any Discipline of Virtue, where shall we look for it, if we forsake this Study?

CHAP. III, IV, V. *Quæ ad vitam hominum tuendam pertinent, &c.*

The Division of Things that are profitable and hurtful to Men. One Man the greatest Benefit or Mischief to another.

THE Things appertaining to the Support of human Life, are partly *Inanimate*; such as Gold, Silver, the Productions of the Earth, and other such-like: Partly *Animate*, and endued with Impulse and Appetite. Of these some are Unreasonable, others Reasonable. The Unreasonable are Horses, Oxen, and other Sorts of Cattle; and Bees, whose Labour produces and makes something for the Use of Man's Life: And then, for Reasonable, they are of two Kinds; one of Men, the other of the Gods. Piety and Sanctity will render the Gods propitious; and, next to the Gods, it is
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in the Power of Men to be most beneficial to one another. And those Things that are hurtful and prejudicial fall under the same Division. But, in regard the Gods are presumed to do no Harm, these being excepted, it is supposed that Men do most Hurt to Men. For the very *inanimate* Things we speak of, are, most of them, the Effects of human Industry and Labour, which we could neither procure without manual Labour and Art, nor could we make use of them without human Application. For there could be no such Thing as Physick, nor Navigation, nor Agriculture, nor the gathering in and preserving of our Corn and other Fruits, without the Service of Men. And then for the exporting those Commodities with which we abound, importing such as we want, it is certain there could be nothing of this, if Men did not do these Offices. And, in like Manner, neither could Stones be hewn out of the Earth for our necessary Use; nor Iron, Brass, Gold, Silver, that were deeply lodged, be fetched up, without the Labour and Hand of Man. But for Houses both to defend us from the Severity of Cold, and to assuage the Extremities of Heat, how could Mankind have been either at first furnished with them, or they afterwards supplied, when they came to be laid in Ruins, either by Tempests, Earthquakes, or Length of Time, had not Men joined together in Society, learnt to beg Help and Assistance, in such Kind of Things, one of another? But the Draining
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off of Waters, the Turning of Rivers, the Plowing of our Grounds, Moles thrown up to keep out the Sea, or forced Ports and Harbours; these Things how could we have without the Service of Men? From which Instances, and a Thousand more, it evidently appears, that, whatever Benefit and Advantage we reap from inanimate Things, we could not possibly receive it without manual Operation, and the Labour of Men.

What Profit, in fine, or what Conveniency could be received from Beasts, without the Help of Men? For both they that first discovered the Use of each Animal, were certainly Men: Nor could we, at this Day, either feed, or break, or keep them, or reap the reasonable Fruits and Profits of them, without the Service of Men: And the same Men both destroy those Creatures that are hurtful, and take others that are useful. What should I speak of those innumerable Arts, without which there could be no tolerable Living? For what Help could there be for the Sick? What Delight for the Sound? What Food or Cloathing if such a Number of Arts did not minister unto us? Whereby the Life of Man is improved and raised, in their Manner of Feeding and Covering, so much above that of Beasts.

Then for Cities, they could neither have been built, nor peopled, without a Community and Society of Men; from whence Laws and Customs have been constituted, their due

Rights

Rights equally set out and assigned to every Man, and a certain regulated Form of Life laid down; upon which Things have ensued both a Civility of Manners, and Modesty of Behaviour; and it hath been brought to pass, that Life hath been in a more secure State, and that by Giving and Receiving, and by Bartering and Exchanging of Goods and Conveniencies, we have wanted nothing that was necessary.

We dwell longer upon this Subject than we need: For who is there that does not clearly see that which *Panætius* has so much enlarged upon, viz. that neither General in War, nor Statesman at Home, could ever have atchieved any great and profitable Exploit, without the Concurrence of human Endeavours? He makes his Instances in *Themistocles*, *Pericles*, *Cyrus*, *Agessilaus*, *Alexander*, who could never have done those mighty Things (he says) without the Help of others. He uses, in a Matter undoubted, Witnesses unnecessary.

And as the Advantages are great, which we receive by human Concert and Agreement, so there is no Mischief so detestable, which one Man does not bring upon another. There is a Tract of *Dicæarchus's* of the *Destruction of Man*; a great and eloquent *Peripatetick*, who, having summed up all the other Causes of it, as Inundations, Plagues, Desolations, and even sudden IncurSIONS of Multitudes of wild Beasts, which, according to his Relations, have devoured whole Nations; afterwards casts up on the

the other Side, how many more Men had been destroyed by human Violence, that is, by Wars or Seditions, than by all the other Fatalities. Now, since this is a Point out of Dispute, that Men do one another both the greatest Good, and the greatest Hurt, I lay down this to be the principal Business of Virtue, to gain the Affections of Men, and to engage them to our Service. Therefore, for the Benefits accruing to human Life from Things inanimate, and from the Use and Ordering of Beasts, these properly belong to mechanical and laborious Arts: But an Industry, and a Readiness of Inclination in People to promote our Interest, is excited by the Wisdom and Virtue of extraordinary Men.

CHAP. VI. Quibus autem rationibus, &c.

*Of the Means to secure the Affections of People.
Fortune hath a great Stroke both in Prosperity
and Adversity.*

BUT, of the Means whereby to obtain this Faculty of gaining and securing People's Affections, we will speak by and by; but it may be convenient to premise a Word or two first. That Fortune has a great Stroke on both Sides, whether in the Matter of Prosperity or Adversity, who can be ignorant? For when she

she gives us a fair Gale, we are carried to our desired Port; and, when she blows against us, we are run upon a Rock. This very Fortune therefore sends other Casualties very rarely; first from inanimate Beings, Storms, Tempests, Ruins, Conflagrations; next, from Beasts, Strokes, Bites, and any other kind of Violence. These Accidents then, as I said, fall out but now and then: But the Overthrows of Armies, as of three but very lately, and a great many others at several times; the Deaths of Commanders, as of a very great and most extraordinary Person but the other Day; besides, the Hate and Malice of the Multitude; and thereupon the frequent Expulsions, Calamities, Flights of well-deserving Citizens: And, on the other Side, prosperous Successes, Honours, Commands, Victories, tho' they are fortuitous, yet can they on neither hand be brought about, without the Interposition of human Power and Industry. This then being known, we are to speak of the Means whereby we may be able to allure and stir up the Affections and Endeavours of Men to serve us. Which Discourse, if it be over long, compare it with the great Usefulness of the Subject; and then possibly it will be thought even too short.

What good Offices soever then Men do for another, in order to advance them in Riches and Honours, they do it either upon the Account of Good-will, when for some Reason or other they have a personal Affection for him; or upon the Score of Respect, if they admire a

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Man for his Virtue, and think him worthy of the highest Fortune; or in whom they repose Trust and Confidence, and think able to take care of their Affairs; or whose Power they are afraid of; or, on the other hand, from whom they expect something, as when Kings and popular Men propound Donatives: Or, lastly, they are moved by Money and Hire; which is certainly the basest and foulest Consideration, both to those that are taken by it, and to those that endeavour to fly to it: For Matters are at an ill Pass, when that which should be obtained by Virtue is attempted by Money. However, since there is sometimes a Necessity of this Provision, as a Reserve, we will give some Directions for the using of it; only we will speak first of those things that have a nearer Affinity with Virtue.

Farthermore, Men put themselves under the Government and Power of another for several Reasons; for they are drawn to it either by Affection, or by the Greatness of Obligations, or by the Excellency of Merit, or by Hope or Profit thereby, or Fear of being forced to it, or inveighed by Hope of Donations and Promises; or, lastly, (which we find to be a common Case in our own Republick) purely upon mercenary Considerations.



T E N

S E L E C T E S S A Y S

O F

Lord *BACON*:

With a C I V I L C H A R A C T E R of
Julius and *Augustus Cæsar*.

By the same A U T H O R.

Intended to be translated into *Latin* by the
Scholar, and then to be compared with that
of the Author, to which they are fitted;
and which seems to be good and proper.

I. *O f* D E A T H.

MEN fear Death, as Children fear to
go in the dark. And as that natural
Fear in Children is increased with
frightful Tales, so is the other also. Certainly
the Meditation of Death as *the Wages of Sin*,
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and a Passage to another Life, is pious and wholesome; but the Fear of it, as it is a Debt of Nature, is weak and vain. Yet in religious Meditations there is sometimes an Alloy of Vanity, and of Superstition too. It is advised in some of the Friars Books, that treat of Mortification, that a Man should think of himself what the Pain is when even the least Joint of a Finger is tortured; and thereby judge how great the Torment of Death is, when the whole Body is corrupted and dissolved; when yet Death many times passes with less Pain than is felt in the Torture of a Limb: For the most vital Parts are not the quickest of Sense.

And by him that spake only as a Philosopher and natural Man, it was well said: *Pompa mortis magis terret quam mors ipsa*. Groans and Sobs, Convulsions, Paleness of Visage, Friends weeping, Funeral Obsequies, and the like, these are the things that shew Death terrible.

It is very observable that there is no Passion of the Mind so weak, but it masters and subdues the Fear of Death. And therefore Death is no such formidable Enemy, since a Man has so many Champions about him, that can win the Combat of him. Revenge triumphs over Death; Love flights it; Honour courts it; Fear of Disgrace chuses it; Grief flies to it; Fear anticipates it. Nay we read that, after *Otho* the Emperor had slain himself, even Pity (which is the tenderest of Affections) provoked many to die with him, out of mere Compassion to their Sovereign, and as the truest Sort
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of Attendants. Nay, *Seneca* adds *Niceness* and *Satiety*: *Cogita quandiu eadem feceris; mori velle non tantum fortis aut miser, sed etiam fastidiosus potest.* "Consider how long you have done the same things: A Man would die, though he were neither valiant nor miserable, only upon Weariness of doing the same things over and over again."

Nor is it less observable, how little Alteration, in a generous and brave Mind, the Approach of Death makes: For those Men bear the same Spirit even to the last Moment. *Augustus Cæsar* died in a Compliment: *Livia conjugii nostri memor vive, & vale.* *Tiberius* in Dissimulation: For *Tacitus* says thus of him; *Jam Tiberium vires & corpus, non dissimulatio, deserebant.* *Vespasian* in a Jest: Foreasing himself upon the Stool: *Ut puto, Deus fio.* *Galba* with a Sentence: *Feri si ex re sit Populi Romani;* holding forth his Neck at the same time. *Septimus Severus* in the Dispatch of Business: *Adeste, si quid mihi restat agendum.* And the like of others.

Certainly the *Stoicks* bestowed too much Cost upon Death: For, by their grand Preparations against it, they have made it appear more terrible. Better he, *Qui finem vitæ extremum inter munera ponat nature.* For it is as natural for Men to die, as to be born; and an Infant perhaps feels as much Pain in this as the other.

He that dies in Prosecution of some earnest Desire, is like one that is wounded in hot

Blood, who does not feel the Blow. Therefore a Mind fixed and bent upon somewhat that is good, steals from the Pains of Death. But, when all is done, the sweetest of Canticles is, *Nunc dimittis*; when a Man had obtained his Ends and worthy Expectations. There is this also in Death, that it opens the Gate to good Fame, and extinguishes Envy.

Extinctus amabitur idem.

II. Of R E V E N G E.

REvence is a kind of wild Justice; which the more it spreads in human Nature, the more ought severe Laws to weed it out. For the first Injury does but offend the Law, but the Return of that Injury robs the Law intirely of its Authority.

Certainly, in revenging an Injury, a Man is but even with his Enemy; but, in forgiving it, he is superior: For it is a Prince's Part to pardon. And *Solomon*, I am sure, saith, *It is the Glory of a Man to pass by an Offence.*

That which is past cannot be undone again; and wise Men think it enough to mind things present and to come. Therefore they trifle, and disturb themselves in vain, that busy themselves about past Matters.

No Man doth a Wrong for the Wrong's sake, but thereby to purchase himself somewhat of Profit, or Pleasure, or Honour: Therefore
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fore, why should I be angry with a Man for loving himself better than me? And if any Man should do wrong merely out of Malignity, What then? It is but like the Thorn and Briar, which prick and scratch, because they follow their Nature.

Revenge is somewhat excusable in those Injuries for which there is no Law to remedy: But then let a Man take heed the Revenge be such as there is no Law to punish; else he doubles his own Punishment, and his Enemy makes Advantage.

Some, when they take Revenge, are desirous that the Parties hurt should know from what Quarter the Mischief came upon them. Doubtless this is the more generous Affection: For such seem not to be so much delighted with the bare Revenge, as in making the Party hurt repent of what he did. But base and malicious Natures are like the Arrow that flieth in the Dark.

Cosmus, Great Duke of *Florence*, had a desperate Fling at perfidious or neglectful Friends. *We read* (says he) *and are commanded to forgive our Enemies; but it is no where read that we are obliged to forgive our Friends.* But the Spirit of *Job* speaks better things: *Shall we* (says he) *receive Good at God's Hands, and not also receive Evil?* Which is fit to be said of Friends too in some Proportion.

This is most certain, that a Man that studies Revenge frets his own Wounds, which
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otherwise being left to themselves, would heal and do well.

Publick Revenges are for the most part fortunate; as were those for the Death of *Cæsar*; for the Death of *Pertinax*; for the Death of *Henry* the Fourth, King of *France*, and of many more. But in private Revenges this by no means holds. Nay rather, vindictive Persons in a manner live the Life of Witches, who, as they are destructive to others, so themselves generally come to an unfortunate End.

III. OF ADVERSITY.

IT was a very high and exalted Speech of *Seneca* (after the manner of the *Stoicks*): *That the good things which belong to Prosperity are to be wished, but the good things that belong to Adversity are to be admired.* Certainly, if that be rightly termed a Miracle which is above Nature, the greatest Miracles appear in Calamities.

There is another Speech of his yet higher than the former (much too high for an *Heathen*): *It is true Greatness to have the Frailty of a Man, and the Security of a God.* Surely this Saying would have been more tolerable in Poesy, where such Transcendencies are more allowed. And the Poets indeed have been busy with it; for it is in effect the thing which is figured in that strange Fiction of the ancient Poets,

Poets, which seemeth not to be without Mystery, nay, and to resemble not obscurely the State of a Christian; namely, that of *Hercules*: Who when he went to unbind *Prometheus* (by *Prometheus* human Nature is represented) sailed the Length of the Ocean in an earthen Pot, or Pitcher; lively describing Christian Resolution, that saileth in the frail Bark of the Flesh, through the Waves of the World flowing every way about it.

The principal Virtue of Prosperity is Temperance; of Adversity, Fortitude; which in Morals is reputed the most heroical Virtue. Again, Prosperity belongs to the Blessings of the *Old Testament*, Adversity to the Beatitudes of the *New*; which are in Reality greater, and carry a clearer Revelation of the Divine Favour. Yet, even in the *Old Testament*, if you listen to *David's* Harp, you'll find more lamentable Airs, than triumphant ones: And the Pencil of the Holy Ghost hath more diffusely handled the Afflictions of *Job*, than the Felicities of *Solomon*.

Prosperity passes not without abundance of Fears and Troubles; Adversity likewise is not without its Comforts and Hopes. Certainly, Virtue bears some Similitude to some precious Odours; which are most fragrant either incensed or crushed: For a prosperous Fortune doth best discover Men's Vices, but an adverse one their Virtues.

IV. Of PARENTS and CHILDREN.

THE Joys of Parents are secret, and so are their Grievs and Fears. They cannot express the one, and do not care to utter the other. Certainly, Children sweeten human Labours, but they make Misfortunes more bitter. They increase the Cares of Life, but they mitigate the Remembrance of Death.

Perpetuity by Generation is common to Man with Beasts; but the Memory of Merits and Works is peculiar to Men: And surely a Man shall see the noblest Works and Foundations to have proceeded from childless Men, who have taken care to express the Images of their Minds, where those of their Bodies have failed. So the Care of Posterity is most in them that have no Posterity.

They that are the first Raisers of their Families, are most indulgent towards their Children: For they look upon them not only as the Continuance of their Species, but of their Works also; and so both Children and Creatures.

The Degrees of Affection in Parents towards their several Children are often unequal, and sometimes unjust, especially in the Mother. Whence *Solomon* says, *A wise Son rejoiceth the Father, but a foolish Son is the Heaviness of his Mother.*

In a Family that is fruitful and full of Children, a Man shall sometimes see one or two of the

the eldest respected, and as many of the youngest fondled: But in the midst perhaps some that are as it were forgotten; who nevertheless many times prove most towardly.

The Illiberality of Parents in Allowance towards their Children is a very mischievous Error; for it makes them base-spirited, given to shifts and Tricks, delighting in mean Company, and more prone to Luxury when they come to Plenty. And therefore it does best, when Parents keep up their Authority with their Children, but slacken their Purse.

There is a Custom (I am sure a very foolish one) that has prevailed, as well with Parents as School-masters and Servants, of sowing and breeding Emulations between Brothers during their Childhood; which many Times end in Quarrels when they are Men, and disturb Families.

The *Italians* make little Difference between Children and Nephews, or near Kinsfolks; but, so they be of the Lump, they care not much whether they pass through their own Body or no. And, to speak the Truth, in Nature it is much the same thing; insomuch that we often see a Nephew resemble an Uncle of a Kinsman more than his own Parents according as the Blood happens to run.

Let Parents take care, whilst their Children are in their tender Age, what Course of Life to fix them to; for then they are most flexible and pliant. And let them not in this Choice too much regard the Inclination of the Children

dren themselves, as thinking they will take best to that which they have most mind to. It is true, if the Affection or Aptness of the Children be remarkable towards any Vocation, it is not good to cross Nature or Disposition: But generally the Precept is good, *Optimum elige, suave & facile illud faciet consuetudo*: *Choose the best, Custom will make it pleasant and easy.*

Younger Brothers are commonly fortunate, but seldom or never where the Elder are disinherited.

V. Of MARRIAGE *and* SINGLE LIFE.

HE that hath Wife and Children, hath given Hostages to Fortune; for they are Impediments to great Enterprises, whether in the Way of Virtue or Wickedness. Certainly the noblest Works (as we said before) and the greatest Merits to the Publick, have proceeded from the unmarried and childless Men; who both in Affection and Fortune have married and endowed the Publick. Yet it should seem more to stand to Reason, that those that leave Children should have the greatest Care of future Times, unto which they know they must transmit their dearest Pledges. Yet there are some who, though they have no Children, are however careless of their Memory, and terminate their Thoughts with their own Lives,
and

and look upon future Times as Impertinency. Nay, there are some that account Wife and Children but as Bills of Charges.

Further, there are found some foolish covetous Men, that take a Pride in having no Children; to the End they may be thought the richer. They have heard likely some say, *Such an one is a vast rich Man*; and others except to it, *Yes, but he bath'a great Charge of Children*; as if this were an Abatement of his Riches.

But the most ordinary Cause of a single Life is Liberty; especially in certain self-pleasing and fantastical Minds, which are so exquisitely sensible of every Restraint, that they will go near to think their Girdles and Garters to be Bonds and Shackles.

Batchelors are best Friends, best Masters, and best Servants also, but not always best Subjects; for they are light to run away: And, in truth, almost all Fugitives are of that Condition.

A single Life doth well with Churchmen; for Charity will hardly water the Ground, where it must first fill a Pool. For Judges and Magistrates, it is a thing indifferent; for, if they are easy and corrupt, you shall have a Servant five times worse in catching at such Gains, than a Wife. As for Soldiers, I perceive the Generals, in their Harangues to their Armies, commonly put them in mind of their Wives and Children. And I find the despising of Marriage amongst the *Turks* embases the common Soldiery.

Cer-

Certainly, Wife and Children are a kind of Discipline of Humanity : And single Men, though they are many times more bountiful and charitable, because their Fortunes are less exhausted ; yet on the other Side they are more cruel and hard-hearted, (good to make severe Inquisitors) because their Indulgence and Tenderness is not so often called upon and excited.

Grave Natures, led by Custom, and therefore constant, commonly make good Husbands ; as is said of *Ulysses*, *He preferred his old Woman to Immortality.*

Chaste Women are generally proud and forward, as presuming upon the Merit of their Chastity. It is one of the best Bonds both of Chastity and Obedience in the Wife to the Husband, if she think him wise ; which she will never do, if she find him jealous.

Wives are young Men's Mistresses, Companions for middle Age, and old Men's Nurses : So that a Man has a Handle to marry at any Age. But yet he was reputed one of the Wise Men, that made Answer to the Question, When a Man should marry ? *A young Man not yet, an elderly Man not at all.*

It is often seen that bad Husbands have good Wives ; whether it be that the Price of the Husband's Kindness is enhanced by the Interchange ; or that the Wives take a Pride in their Patience. For this never fails, if the bad Husbands were of their own chusing, against their Friends Consent ; for in that Case they have
always

always Spirit enough to make good their own Folly.

VI. Of BOLDNESS.

IT is a trivial Grammar-School Text, but yet worthy a wise Man's Observation: *Demoisthenes* being asked once, What was the principal Qualification of an Orator? answered, *Action*. What next? *Action*. What next again? *Action*. He said it, that knew it best; and yet was not much indebted to Nature for what he commended. A strange thing surely, that That Part of an Orator which is but superficial, and to be esteemed rather the Virtue of a Player, should be placed so high above those nobler Parts of Invention, Elocution, and the rest; nay, as though it were all in all, should almost alone be cried up. But the Reason is plain; for there is in human Nature generally more of the Fool than of the Wise; and therefore those Faculties, by which the foolish Part of Men's Minds is taken, are most potent of all.

Wonderful like to this, and as it were parallel, is the Case of Boldness in Civil Business. What first? Boldness. What second and third? Boldness. And yet Boldness is a Child of Ignorance, and of a base Nature, and far inferior to other Parts of Civil Science. But nevertheless it fascinates and captivates those that are
either

either weak in Judgment, or fearful in Nature; and such are the greatest Part of Mankind. Nay it prevails even with wise Men themselves, when their Minds are weak. Therefore we see it hath huge Sway in Popular States; but with Senates and Princes evidently less. Further, when bold Persons first enter upon Action, they can do no more than afterwards; for Boldness is an ill Keeper of Promise.

Certainly, as there step in now and then Mountebanks, who pretend to cure the natural Body; so also for the politick Body there are not wanting Men who will undertake even the most difficult Cures; who perhaps have been lucky in some few Experiments, but, having no Notion of the Grounds of Science, oftener fail. Nay, you shall see a bold Fellow sometimes do *Mahomet's* Miracle. *Mahomet* made the People believe that he would call a Hill to him, and from the Top of it offer up his Prayers for the Observers of his Law. The People assembled in great Numbers: *Mahomet* called the Hill to him again and again; but, when the Hill stood still, he, nothing abashed, says, *If the Hill will not come to Mahomet, Mahomet will go to the Hill.* So these Men, when they have taken upon themselves mighty Matters, and failed most shamefully in them, yet, if they have the Perfection of Boldness, they will make a Jest of the Thing, give themselves a Turn, and there's an End.

Certainly, to Men of great Judgment, bold Persons are a Sport to behold ; nay, and to the Vulgar also Boldness hath something of the Ridiculous. For, if Absurdity be the Subject of Laughter, you need not doubt but great Boldness is seldom without some Absurdity. Nor can there be a pleasanter Sight hardly, than to see a bold Fellow out of Countenance. For that puts his Face into a most shrunken and wooden Posture ; as it needs must : For in Bashfulness the Spirits do a little go and come ; but with bold Men, upon the like Occasion, they stand at a Stay ; like a Stale at Chess, where it is no Mate, but yet the Game cannot stir. But this last were fitter for a Satire, than for a serious Observation.

It is observable that Boldness is ever blind ; for it sees no Dangers nor Obstacles : Wherefore it is bad in Counsel, good in Execution. So that, if you would make use of bold Persons with Safety, you must not give them the Command in Chief, but let them be Seconds, and under the Direction of others. For in Deliberations it is good to have Dangers before our Eyes ; but in Execution we should shut our Eyes, unless the Dangers are very great.

VII. Of YOUTH and AGE.

A Man that is young in Years, may be old in Hours, if he has lost no Time. But this happens rarely. Youth is like the first Thought, not so wise as the second. For there is a Youth in Thoughts, as well as in Ages. And yet the Invention of young Men is more lively than that of old; and Imaginations stream into their Minds better, and as it were more divinely.

Natures that have much Heat, and that are driven to and fro by violent Desires and Perturbations, are not ripe for Action, till they have reached the Meridian of their Age: As we see in *Julius Caesar*, and *Septimius Severus*: Of the latter of whom it is said *Juventatem egit, erroribus, imò furoribus plenam*. And yet he was the famousest almost in all the List of the Emperors. But sedate and composed Natures may flourish even in Youth. Examples of which are seen in *Augustus Caesar*, and *Cosmus Duke of Florence*, and some others.

On the other Side, Heat and Vivacity, if they are found in Old-Age, make an excellent Composition for Business. Young Men are fitter to invent, than to judge; and good at Execution rather than Counsel; and are fitter to be employed in new Projects, than in common ordinary Business. For the Experience of old Men, in things that fall within their
Compass,

Compass, directs them; but in new things it leads them astray.

The Errors of young Men are often the Ruin of Business. But the Errors of old Men amount commonly but to this, that *more* might have been done, or *sooner*. Young Men in the Conduct and Management of Affairs embrace greater things than they are able to hold; stir more than they know how to quiet again; fly to the End, without well considering the Degrees and Means; pursue absurdly certain Rules that they have lighted upon by chance; use extreme Remedies at first; and, in fine, that which doubles Errors, will not acknowledge or retract their Errors, like ill broken Horses, that will neither stop nor turn.

Men of Age object too much; are too long in consulting; fear Dangers more than is expedient; waver and are unsteady by a too hasty Repentance; and very seldom drive Business home to the full Period, contenting themselves to enjoy a Mediocrity of Success. Certainly, it were good in Business to compound both: For that will be good for the present, to the end the Virtues of both Ages may correct the Defects of each; and good for the future, that young Men may learn, while Men in Age govern; and lastly for the better composing and quieting of external Accidents, because Authority followeth old Men, and Favour and Popularity Youth.

In Morals Youth perhaps will have the Pre-eminence, as old Age in Politicks. A certain

Rabbi upon the Text, *Young Men shall see Visions, and your old Men shall dream Dreams*, inferreth thus: That God vouchsafes young Men a nearer Approach to him than old Men: Because Vision is a clearer and more manifest Revelation than a Dream. And, certainly, the more a Man drinks of the World, the more he is intoxicated with it: Besides, Old-Age improves rather in the Powers of the Understanding, than in the Virtues of the Will and Affections.

There are some who have an over-early Ripeness and Forwardness in their Youth, but in the Course of Years fade soon, and turn Insipids. These ate, first, such as have brittle Wits, the Edge whereof is soon turned; such as was *Hermogenes* the Rhetorician, whose Books are exceeding subtil, but the Author soon after became stupid.

A second Sort is of those that have some natural Faculties that are more becoming in Youth than Age: Such as a fluent and luxuriant Speech; which is commended in a young Man, but not in an old Man. Thus *Cicero* says of *Hortensius*, *Idem manebat, neque idem dicebat.*

The third is of such as take too high a Strain at first setting out, and are endued with a Magnanimity above what an advanced Age is able to support: As was *Scipio Africanus*; of whom *Livy* saith, *Ultima primis cedebant.*

VIII. *Of STUDIES and the Reading of Books.*

STudies and Reading of Books serve either for Pleasure of Thought, or for Ornament of Discourse, or for Help in Business. Their Use, as to Pleasure, is chiefly perceived in Retirement and Leisure. As to Ornament of Speech, it has Place as well in familiar as set Discourse. And, as for Help in Business, it tends to this, namely, the undertaking and disposing of Affairs with more accurate Judgment. For Men, expert in the Practice of Affairs, are perhaps fit for the Execution of Business, and in Particulars judge not amiss: But Counsels and Contrivances concerning the general Sum of Affairs, and the Invention and right Administration of the same, come happily from those that are learned.

To spend too much Time, in Reading and Studies, is a specious Kind of Sloth: To abuse the same effeminately, for Ornament, is mere Affectation, which betrays itself: And to judge of things according to the Rules of Art is altogether the Humour of a Scholar, and does not succeed well.

Letters perfect Nature, and are themselves perfected by Experience. For natural Abilities are like Plants coming up of themselves, which require Culture and the Pruning-hook of Art. Learning, on the other Hand, gives

Directions too much at large, unless it be bounded by Experience. Crafty Men condemn Letters; simple Men admire them; and wise Men use their Help, as much as is convenient: For Letters do not sufficiently teach their own Use; but that is a certain Prudence that lies without them, and above them, got by Observation only.

Read not Books with a Design to contradict, and engage in Disputes; nor, again, to take all for granted, or to swear to the Author; nor, lastly, to set off yourself in Talk and Discourse; but to learn, to weigh, and to use in some measure your own Judgment.

Some Books there are which it is convenient just to taste only; others that we ought to swallow down whole; some, lastly, but those very few, that we should chew and digest: That is, some Books are to be looked into only in Parts; others to be read indeed, but not much Time to be spent upon them; and some few to be turned over diligently, and with singular Attention.

You will meet with many Books also, which it may be sufficient to read by others, and by Deputy, and so make only Extracts of them. But I would have this only done in the meaner sort of Arguments, and in less important Authors: For, otherwise, Books (to use that Expression) distilled, like common distilled Waters, will be very flatthy things.

Reading makes a full and well furnished Man;
Disputation and Conference a ready and fluent
Man;

Man; and writing, and collecting of Notes, imprints what we read in the Mind and fixes it deep. And therefore, if a Man is slack and fastidious in nothing, he had need have a good Memory: If he confer little, he had need have a present Wit: And, if he read little, there is nothing left but to use a kind of Artifice, whereby he may seem to know what he does not.

The Reading of History makes Men wise; Poets, witty; the Mathematicks, subtil; Natural Philosophy, deep; Moral, grave; Logick and Rhetorick, pugnacious, and ready at contending. *Abeunt studia in mores.* Nay, there is scarce found any inbred or natural Impediment in the Understanding, but may be amended and wrought out by a proper Study; as bodily Distempers may be eased by appropriate Exercises. Bowling is good for the Stone and Reins; Shooting for the Lungs and Breast; gentle Walking for the Stomach; Riding for the Head, and the like. Thus, if any Man has a rambling Wit, let him study Mathematicks: For in Mathematical Demonstrations, if the Mind strays never so little, he must begin again. If a Man's Wit is not ready at finding out Differences and Distinctions, let him betake himself to the Schoolmen; for they are *Cumini sectores*. If he wants Quickness of Wit to run over Matters, and cannot with Dexterity call up one thing to prove and illustrate another, let him turn over the Lawyers Cases. So every Indisposition of Understand-

ing may have its proper Remedy from Learning.

IX. Of A N G E R.

TO endeavour to extinguish Anger utterly is a Bravado of the Stoicks. We have better Oracles : *Be angry, but sin not. Let not the Sun go down upon your Anger.* Anger must be limited, both as to Degree and Time.

We will *first* speak, how the natural Inclination or Habit of Anger may be tempered and calmed.

Secondly, How the particular Motions of Anger may be expressed, or at least restrained from doing Mischief.

Thirdly, How to raise or appease Anger in another.

For the *First* : There seems to be no other Way, than seriously to ruminate upon the Evils and Calamities of Anger, and how vehemently it disturbs and infects the Life of Man. And the most seasonable Time to do this is to look behind us, as soon as ever the Fit is over. Seneca says ingeniously, *That Anger is like Rain, which, by falling upon something else, breaks and dashes itself to pieces.* The Scripture exhorts us to possess our Souls in Patience. Certainly, whosoever is out of Patience, is out of Possession

session of his Soul. It does not become Men to imitate Bees :

— *Animasque in vulnere ponunt.*

*Prone to Revenge, the Bees, a wrathful Race,
When once provok'd assault th' Aggressor's Face :
And through the purple Veins a Passage find,
There fix their Stings, and leave their Souls behind.*

DRYDEN.

Doubtless Anger, if a Man consider it well, is a mean thing, and below the Dignity of a Man. This will manifestly appear by considering those Persons in whom Anger reigns, who are generally of the weaker Sort ; Children, Women, old Folks, sick Folks. Therefore when they chance to be angry, Men should take care if (they mean not to forget their Dignity) to carry their Anger, not with Fear, but with Scorn of the Persons they are angry with ; Which is a thing easily done, if a Man could govern and manage his Anger a little.

As to the *Second* : The Causes and Motives of Anger are chiefly three.

First, if a Man be too sensible of Injury : For no Man is angry, but he that feels himself hurt. Therefore tender and delicate Persons must needs be every Foot angry ; for they have abundance of things to trouble them, which more robust Natures have hardly any Sense of.

Secondly, if a Man be curious and quick in the Construction of the Injury offered, as to the Circumstances of it, as tho' it breathed Con-

Contempt. For an Apprehension of Contempt excites and puts an Edge upon Anger, more than the Hurt itself. Therefore, if Men are ingenious in picking out Circumstances of Contempt, they will strangely inflame their Anger.

Lastly, an Opinion that a Man's Reputation is hurt and touched, increases and multiplies Anger: Wherein the Remedy is, for a Man to have (as *Gonsalvo* used to say) *telum honoris crassiores*.

But, in all Restrainings of Anger, the best thing is to win Time, and to persuade one's self that the Hour of Revenge is not yet come, but that an excellent Opportunity for it is just at hand; thus to restrain in the mean time the Disorder, and to reserve himself for another Season.

To contain Anger from doing Mischief, whenever it takes hold of a Man, there are two things we must especially beware of. The first is Bitterness of Words, especially if they be stinging, and proper to the Person whom we smite; for common Reproaches bite less: And again Revealing of Secrets: For this renders a Man unfit for Society. The next is, that you do not in a Fit of Anger break off any Business that you have in hand: But, how much soever you give the Reins to Passion, that you act nothing however that is irrevocable.

For raising or appeasing Anger in others: This is done chiefly by a prudent Choice of Times.

Times. When Men are somewhat sad, or a little out of Humour, then is the Time to incense them. Again, by gathering (as we said before) and inculcating whatever may argue or aggravate Contempt.

On the other Side, Anger is appeased by the two Contraries. First, by pitching upon Times of Serenity and Chearfulness, wherein to discover an unwelcome angry Business: For the first Impression is a great Matter. Next, by severing, as much as may be, the Construction of the Injury from the Point of Contempt; imputing it to Inexperience, Fear, a sudden Passion, or the like.

M^r and M^s Drake

X. Of FRIENDSHIP.

IT hath been very hard, even for him that spake it, to have put more Truth and Untruth together, and in few Words too, than in that Sentence: *Whoſcever is delighted with Solitude, is either a wild Beast or a God.* For it is most true, that a natural and secret Hatred of, or an Aversion to Society in any Man, hath somewhat of the savage Beast: But it is most untrue, that it should have any Character at all of the Divine Nature, unless it proceed not barely from a Love of Solitude, but from a Desire of sequestering a Man's self, in order to attend higher Contemplations: Such as is found to have been, but affectedly and feignedly, in
some

some of the Heathen; as in *Epimenides* the *Candian*, *Numa* the *Roman*, *Empedocles* the *Sicilian*, and *Apollonius* of *Tyana*: And truly and really in divers of the ancient Hermits, and holy Fathers of the Church.

But little do Men perceive in the mean time what that is which is called *Solitude*, and what are the Limits thereof. For a Croud must not be called Company; and Faces are but a Gallery of Pictures; and Talk, where there is no Love, is no better than a tinkling Cymbal.

The *Latin Adagy* hints as much: A great City is a great Wilderness; because in great Towns Friends and Acquaintance are remotely dispersed, so that there is not that Fellowship for the most part which is in less Neighbourhoods. But we may go further still, and affirm most truly, that it is a mere and miserable *Solitude* to want true Friends, without which the World is but a Wilderness: And, even in this Sense also *Solitude*, whosoever in the Frame of his Nature is averse to Friendship, takes this Disposition from the Beast, and not from the Man.

The greatest Fruit of Friendship is the Ease and Discharge of the Anxiety and Swellings of the Heart, which the Passions, of what kind soever, are wont to cause. We know that those Diseases in the Body are most dangerous, which arise from Stoppages and Suffocations: And it is not much otherwise in Diseases of the Soul. You may take Sarza to open the Liver; prepared Steel to open the Spleen;

Spleen; Flour of Sulphur for the Lungs; Castor for the Brain: But there is no opening Medicine found for the Obstructions of the Heart, besides a *Faithful Friend*; to whom you may impart Griefs, Joys, Fears, Hopes, Suspicions, Cares, Counsels, and in short whatsoever lies upon the Heart, under the Seal as it were of a civil Confession.

It is strange to consider, how high a Rate the greatest Princes and Monarchs set upon this Fruit of Friendship, of which we are speaking; so great, that they purchase it sometimes at the Hazard both of their own Safety and Greatness. For Princes, in regard of the Distance and Sublimity of their Fortune from that of their Servants and Subjects, cannot gather this Fruit, unless perchance, to gather it the better, they raise and advance some Persons to be as it were Companions and Equals to themselves: Which many times is not without Inconvenience. The modern Languages give unto such Persons the Name of *Favourites*, or *Privado's*; as if it were matter of Grace, or Conversation. But the *Roman* Name better expresses the true Use and Cause thereof; naming them *Participes curarum* (*Partakers of their Cares*); for this is that which ties the Knot. And we see plainly this hath been done, not by soft and weak Princes only, but by the wisest and most politick that ever reigned; Who have often joined to themselves some of their Servants, whom both themselves have called Friends, and allowed others to honour them

them with that Name; using no other Word than what is received between private Men.

L. Sylla, after he had seized the *Roman Empire*, raised *Pompey* afterwards surnamed *the Great*) to that Height, that *Pompey* gave himself Airs as if he were now become *Sylla's* Superior. For when he had made a Friend of his Consul in Opposition to *Sylla*, and that *Sylla* took it amiss, and spoke some Words of high Resentment; *Pompey* could not brook this, but in express Words almost bad him be quiet, adding, *that more Men adored the Sun rising, than the Sun setting.*

With *Julius Caesar*, *Decimus Brutus* had that Interest, that *Caesar* made him Heir in Remainder after his Nephew *Octavius*. And this was the Man that lured *Caesar* to his Death. For when *Caesar* intended to have discharged the Senate in regard of some ill Presages (especially a Dream of his Wife *Calpurnia*), *Brutus*, lifting him gently by the Arm out of his Chair, told him, he hoped *he did not value a Senate so little, as to think of dissolving it, till such time as his Wife had dreamt a better Dream.* And he seems indeed to have been so highly in favour with *Caesar*, that *Antony*, in a Letter which is recited *verbatim* by *Cicero* in one of his *Philippicks*, called him *Witch*, as if he had enchanted *Caesar*.

Augustus raised *Agrippa* (tho' of mean Birth) to that Height, that, when he consulted with *Mecenas* about the Marriage of his Daughter *Julia*, *Mecenas* took the Liberty to tell him,

That

That he must either make Agrippa his Son in-Law, or take away his Life: That there was no third Way, since he had made him so great.

Tiberius Caesar advanced *Sejanus* to such Honours, that they two were reckoned a Pair of Friends. *Tiberius*, it is certain, in a Letter to him writes thus: *These things, in regard of our Friendship, I have not concealed from you.* And the whole Senate dedicated an Altar to *Friendship*, as to a Goddess, in respect of the great Dearness of Friendship between them.

An Instance of the like, or even greater Friendship than that, is seen between *Septimius Severus* and *Plantianus*. For he forced his eldest Son to marry *Plantianus's* Daughter; and he often honoured *Plantianus*, even to the affronting of his Son. Nay more he wrote to the Senate in these Words: *I love the Man so well, that I wish he may survive me.*

Now had these Princes been like a *Trajan*, or a *Marcus Aurelius*, this might have been attributed to an immense Goodness of Nature in them: But being Men so wise, and of such Strength, and Severity of Mind, and such mighty Lovers of themselves; it proves clearly, that they looked upon their own Happiness (tho' greater had scarce ever happened to mortal Men) as maimed and defective, unless by such Friendships it had become intire and perfect. And yet, which is more, they were Princes that had Wives, Sons, Nephews; and yet all these things could not supply the Comforts of Friendship.

It is by no means to be forgot, the Observation that *Commines* hath left of his first Master Duke *Charles*, surnamed the *Hardy*; namely, that he would communicate his Secrets with no one; and, least of all, those Secrets which troubled him most. And he goes on and says, that the Closeness in his later Years did a little impair and perish his Understanding. Surely *Commines* might, if he had pleased, have made the same Judgment of his second Master, *Lewis the Eleventh*; whose Closeness was his Torment. The Parable of *Pythagoras* is dark, but excellent: *Eat not thy Heart*. Certainly, if a Man would give it a hard Phrase, those that want Friends to impart their Thoughts and Anxieties freely to, are *Cannibals* of their own Hearts.

But this is very wonderful (with which I will conclude my Discourse concerning the first *Fruit* of Friendship) namely, that this communicating of a Man's self to his Friend works two contrary Effects; for it redoubles Joys, and cuts Sorrows in half. For no Man imparts his Joys to a Friend, but he joyeth the more; and no one communicates his Sorrows to a Friend, but he sorroweth the less. So that in truth it has the same Virtue and Operation upon a Man's Mind, as Alchymists use to attribute to their Stone upon a Man's Body; that is, to work contrary Effects, but still to the Good and Benefit of Nature. But yet, without calling in the Aid of Chymists, there is a manifest Image of this in the ordinary Course

Course of Nature. For, in Bodies, Union cherishes and strengthens all natural Actions; and, on the other Side, weakens and dulls any violent Impression: And even so it is in Minds.

The second *Fruit* of Friendship is healthful to the Understanding, as the first to the Affections. For Friendship induces a Serenity in the Affections from Storms and Tempests: But in the Understanding it even drives away Darkness, and infuses Light by dissipating Confusion of Thought. Nor is this to be understood of *faithful* Counsel only, such as Friends use to give: But, before we speak of that, certain it is, that whosoever has his Mind fraught with many Thoughts, his Wit and Understanding clear up as it were into Day-light, by communicating Counsels, and discoursing with another. For he tosses his Thoughts more easily, and turns them all Ways. He marshals them more orderly; he looks them as it were in the Face, when they are turned into Words: Finally, he becomes wiser than himself; and that more by one Hour's Discourse, than by a whole Day's Meditation. It was well said by *Themistocles* to the King of *Persia*, that Conference was like Tapistry opened and unfolded, whereby the Figures appear distinctly; whereas Thoughts, like Packs, are complicated and involved.

Nor is this second *Fruit* of Friendship, which consists in opening the Obstructions of the Understanding, restrained only to such Friends as are *able* Counsellors (they doubtless are best;)

but, even setting that aside, a Man certainly learns of himself, and brings his Thoughts to Light, and whets his Foot as against a Stone which itself cuts not. In a Word, a Man had better impart himself to a Stone or Picture, than smother his Thoughts in Silence.

Add now (to make our Discourse concerning this second *Fruit* of Friendship more compleat) the thing but now mentioned; which is more obvious, and falls within vulgar Observation; I mean *Faithful* Counsel from a Friend. *Heraclitus* asserts well in one of his *Ænigma's*, *That dry Light is best*. And most certain it is, that the Light which proceeds from another by way of Counsel, is drier and purer than that which issues from a Man's own Judgment and Understanding; which is ever infused and drenched in his Affections. So that there is as much Difference between the Counsel of a Friend, and that a Man gives himself, as between the Counsel of a Friend and a Flatterer. For there is not a more deadly Flatterer than a Man's self; nor again a more sovereign Remedy against Flattery of a Man's self, than the Liberty of a Friend.

Counsel is of two Sorts: The one concerning Manners; the other concerning Business. For the first, the best Preservative to keep the Mind in Health is the Admonition of a faithful Friend. The calling of a Man's self to a strict Account is a Medicine sometimes too piercing and corrosive. Reading Books of Morality is a little flat and dead. Observing
your

your own Defects in others, as in a Looking-glass, sometimes, as it happens also in Glasses, does not answer exactly. But, as I said, the best Medicine, best to take, and best to work, is the Admonition of a Friend.

It is strange to behold, what gross Errors and extreme Absurdities some, especially of the greater Sort, do commit, for want of a Friend to tell them of them, to the great Damage both of their Reputation and Fortune. For they are, as the Apostle St. James says, *as Men that look into a Glass, and presently forget their own Shape and Favour.*

As for Business, it is an old Saying, *That two Eyes see better than one.* It is also well said, *that a Looker on often sees more than a Player.* Furthermore, a Musket is shot off with more Certainty upon a Rest, than upon the Arm; tho' some are so highly conceited, as to think themselves all in all. But, whatever may be said to the contrary, it is certain their Counsel directs and establishes Business.

Now if any one think with himself to take Counsel indeed, but it shall be by Pieces, asking Counsel in one Business of one Man, and in another Business of another Man; it is well, that is to say, better perhaps than if he asked none at all; but he runs two Dangers: One, that he will scarce meet with faithful Counsel; (for it is a rare thing, except it be from a perfect and intire Friend, to have Counsel given that is not bowed and crooked to some Ends which he hath that giveth it :) The other, that

Counsels coming from divers Persons, though given honestly and with good Intention, will be often hurtful and unsafe, and mixed and made up partly of Mischief, and partly of Remedy: Even as if you send for a Physician, that is thought good for the Cure of the Disease you complain of, but is unacquainted with your Constitution; and therefore may put you in a way for present Cure, but with Danger of prejudicing your Health in the main; and so cure the Disease, and kill the Patient. But a Friend who is perfectly acquainted with a Man's Estate, will beware, by furthering any present Business, how he dashes upon a future Inconvenience. And therefore, as was said, I would not advise you to rest upon scattered Counsels; for they will rather distract and mislead, than direct and settle.

After these two noble *Fruits* of Friendship, I mean Peace in the Affections, and Support of the Judgment, follows the last, which is like the Pomegranate, full of many Kernels; I mean Aid and bearing a Part in the Actions and Occasions of Life.

And, here, the most expeditious Way of representing to the Life the manifold Use of Friendship is to look about, and see how many things there are which a Man cannot handsomely do himself: And then it will appear, that it was not an Hyperbolical, but a sober Speech of the Ancients, to say, *that a Friend is a second Self*: Since, if a Man considers the thing truly, the Offices of a Friend surpass a

Man's

Man's own Strength. Men are mortal, and die many times in the midst of certain Works which they have principally at Heart: As in the marrying of a Son, the consummating of their Attempts and Desires, and the like. Now if a Man has a faithful Friend, he has a Security given him that those things will be finished by the Care and Labour of his Friend, after his Death; so that an untimely Death is scarce any Prejudice, and a Man has, to speak after the Manner of Farmers, not one, but two Lives in his Desires. A Man is confined to a Body, and that Body confined to a Place; but, where Friendship is at hand, all Offices of Life are granted to him and his Deputy.

How many things are there which a Man cannot do himself with any Grace or Decorum? He cannot recite his own Merits with Modesty, much less extol them. A Man cannot brook to supplicate or beg. And there is an Infinity of things of this Kind. But these things and the like are graceful enough in a Friend's Mouth, which are blushing in a Man's own.

Again, a Man's Person or Character carries with it many Concomitants, which he cannot put off. A Man cannot speak to a Son, but as a Father; to a Wife, but as a Husband; to an Enemy, but with a Reserve: Whereas it is allowed a Friend to speak as the Case requires, nor is he tied up to any Regards of Person or Character. But to enumerate these things were endless. I have given the Rule: Where

a Man is not able to act his own Part in the Play, if he has not a Friend, it is better for him to quit the Stage.

A CIVIL CHARACTER of *Julius Cæsar.*

JULIUS Cæsar was Partaker at first of an exercised Fortune; which turned to his Benefit: For this abated the Haughtiness of his Spirit, and whetted his Industry. He had a Mind *turbulent* in his Desires and Affections, but in his Judgment and Understanding very *serene* and *placid*. And this appears in his easy Delivery of himself, both in his Transactions and in his Speech. For no Man ever resolved more swiftly, or spake more perspicuously, Nothing entangled, nothing intricate could be observed in his Expressions. But in his Will and Appetite he was one that never acquiesced in those things he had gotten, but still advanced farther; yet so that he would not rush into new Affairs rashly, but settle and make an end of the former, before he attempted fresh Actions; for he always put a full Period to his Undertakings. And therefore, tho' he won many Battles in *Spain*, and weakened their Forces by Degrees; yet he would not give over, nor desist the Relics of the Civil War there, till he had seen all things composed: But then,

as soon as that was done, instantly he advanced an Expedition against the *Parthians*.

He was no doubt a Man of an exceeding great Soul, yet such as aimed more at his own particular Advancement, than at any Services to the Commonwealth. For he referred all things to himself, and was the true and proper Center of all his Actions: Which was the Cause of his very great and almost perpetual Success and Prosperity. For neither Country, nor Religion, nor good Turns done him, nor Kindred, nor Friendship, checked his Designs nor bridled him from pursuing his own Ends. Neither was he much inclined to Works of Perpetuity: For he established nothing for future Time; he founded no sumptuous Buildings; he procured to be enacted no wholesome Laws, but still minded himself only: And so his Thoughts were confined within the Circle of his own Life. He sought, indeed, after Fame and Reputation, because he thought they might be of some Service to his Designs. Otherwise in his inward Thoughts he propounded to himself rather Absoluteness of Power, than Honour and Fame. For, as for Honour and Fame, he pursued not after them for themselves, but as Instruments of Power and Greatness. And therefore he was carried on by a natural Impulse as it were, not by any moral Rules that he had learned, to affect the sole Government, and rather to enjoy the same, than to seem worthy of it: Which won him much Reputation amongst the People, who

are no Valuers of true Worth ; but, amongst the Nobility and great Men who were tender of their own Honours, it procured him no more than this, that he incurred the Brand of an ambitious and daring Man.

Neither did they much err from the Truth ; for he was by Nature exceeding bold, and never put on any Shew of Modesty, but to serve a Purpose. Yet, notwithstanding, his Boldness was so fashioned, that it neither brought him under the Censure of Rashness, nor was burdensome and offensive to Men, nor rendered his Nature suspected, but was conceived to flow from an innate Sincerity and Freeness of Behaviour, and from the Nobility of his Birth.

And in all other things too he got the Reputation, not of a crafty and deceitful Person, but of an open-hearted and plain dealing Man. And whereas he was the greatest Master of Counterfeiting and Dissembling, and wholly composed of Artifice, so that there was not a Relic of his Nature left, but what Art had improved ; yet nothing of Artifice, nothing of Affectation appeared, but he was reputed to enjoy and follow his natural Temper and Disposition.

However, he did not stoop to any petty and mean Artifices, such as those Men are obliged to use, who are unpractised in State Matters, and depend not so much upon their own Strength, as upon the Abilities of others, to support their Authority ; being a Man perfectly

fectly skilled in all human Affairs, and transacting all Matters of Consequence by himself, and not by others.

He was singularly skilful to extinguish Envy, and thought it not impertinent to his Ends to decline it, tho' it were with some Diminution of his Dignity. For, aiming at a real Power, he was content to decline and pass by all vain Pomp and outward Shew of Power, throughout almost the whole Course of his Life: Till at last, whether fated with the continual Exercise of Power, or corrupted by Flattery, he affected even the Ensigns of Power, the Style and Diadem of a King; which turned to his Destruction.

He harboured the Thoughts of a Kingdom from his very Youth; and this the Example of *Sylla*, the Affinity of *Marius*, his Emulation of *Pompey*, and the Corruption and Turbulency of the Times, naturally suggested to him. But then he paved his Way to a Kingdom in a wonderful orderly Manner: First, by a popular and seditious Power; afterwards by a military and imperatorial Power. For first he was to break the Power and Authority of the Senate, which, as long as it remained intire, there was no climbing to immoderate and unlawful Sovereignty. After this, the Power of *Crassus* and *Pompey* was to be overturned, which could not be done otherwise than by Arms. And therefore, as a most expert Architect of his own Fortune, he raised and carried on his first Structure by Largeesses; by corrupting

rupting the Courts of Justice; by renewing the Memory of *Caius Marius* and his Party (most of the Senators and Nobility being of *Sylla's* Faction;) by the Law of distributing the Lands amongst the common People; by seditious Tribunes, that he set on; by the Madness and Fury of *Catiline* and his Conspirators, whom he secretly favoured; by the Banishment of *Cicero*, upon which the Authority of the Senate turned; and several other the like Arts: But most of all by the Conjunction of *Crassus* and *Pompey*, both betwixt themselves and with him; which was the Thing that finished the Work.

Having accomplished this Part, he presently set himself to the other; being now made Proconsul of the *Gallia's* for five Years, and afterwards continued for five Years more; furnished with Arms and Legions, and the Power of a warlike and opulent Province, and become formidable to *Italy*.

For he was not ignorant, that, after he had strengthened himself with Arms and a military Power, neither *Crassus* nor *Pompey* could bear up against him; the one trusting to his Riches, the other to his Fame and Reputation; one decaying in Age, the other in Authority; neither of them depending upon true and stable Foundations. All which Things succeeded to his Desire; especially having tied and obliged all the Senators and Magistrates, and, in a word, all that had any Power, so firmly to himself, by private Benefits, that he was fearless

less of any Conspiracy or Combination against his Designs, till he had openly invaded the Commonwealth.

Which thing tho' he had ever designed, and at last acted, yet he did not lay aside his Mask; but carried himself so, that, what with the Reasonableness of his Demands, what with his Pretences of Peace, and what with the moderate Use of his Successes, he turned the Envy upon the adverse Party, and pretended to take up Arms upon Necessity, for his own Preservation and Safety. The Falseness of which Pretence manifestly appeared, when having obtained the Regal Power (the Civil Wars being ended, and all his Rivals that might give him any Concern being slain and removed out of the Way) notwithstanding he never once thought of restoring the Republic, nor vouchsafed so much as any Shew or Pretence of it. Which clearly shews that he had ever a Desire and Design of being a King: For he did not lay hold upon Occasions as they happened, but formed and worked out Occasions himself.

His chief Ability shone in Martial Affairs; in which he so excelled, that he could not only lead an Army, but mould an Army to his own Liking. For he was not more skilful in managing Affairs, than in winning of Hearts. Neither did he effect this by any ordinary Discipline, which might inure them to Obedience, or strike Shame into them, or keep them in awe by Fear: But by such a way as did wonderfully stir up an Ardor and Alacrity in them, and

and did in a Manner assure him of the Victory beforehand, and which endeared the Soldiery to him more than was expedient for a free State.

And whereas he was engaged in Wars of all Kinds, and joined Civil Arts with Military, nothing came so suddenly or surprisngly upon him, but he had a Remedy at hand for it; and nothing so adverse, but he drew something out of it to his Advantage.

He had a due Regard to his State and Character; for in great Battles he would sit in his Pavilion, and manage all by Messages. From which he received a double Advantage; that he both put himself the seldomer in Danger, and, in case of a Turn for the worst, renewed the Battle by his own Presence, as by a fresh Supply of Auxiliaries. In all his military Preparations he did not conduct his Affairs by Precedent only, but still devised new Schemes, according to the present Exigence of Accidents and Occasions.

He was constant enough, and singularly beneficent and indulgent in his Friendships. Notwithstanding, he made choice of such Friends, that a Man might easily discern that he looked out for such whose Friendship might be a Furtherance to him, not an Impediment in his Designs. And whereas he was carried, both by Nature and Custom, to this Principle, Not to be eminent among great Men, but to command amongst Vassals, he made mean and industrious Men his Friends, to whom himself might

might be all in all. Hence grew that Saying, *So let Cæsar live, though I die*; and other Speeches of that Kind. As for the Nobility, and his Equals, he contracted Friendship with them as they served his Turn; but admitted none to his Cabinet Council, but those that had their Fortunes depending upon him.

He was competently furnished with Literature, but such chiefly as contributed any thing to Civil Policy. For he was well versed in History, and understood wonderfully well the Weight and Edge of Words; and, because he attributed much to his good Stars, he affected to be thought skilful in Astronomy. As for Eloquence, that was natural to him, and pure.

He was inclined to Voluptuousness, and profuse in it; which served at his first setting out for a Cover to his Ambition. For no one apprehended Danger from such a Disposition. Notwithstanding, he so governed his Pleasures, that they were no Disservice to him, nor Prejudice to Business, and rather whetted, than dulled the Vigour of his Mind. He was temperate at his Meals; free from Niceness and Curiosity in his Amours; pleasant and magnificent at public Interludes.

Thus being accomplished, the same Thing was the Means of his Downfal at last, which in his Beginnings was a Step to his Rise; that is, his Affectation of Popularity: For nothing is more popular, than to forgive Enemies; through which, either Virtue or Cunning, he lost his Life.

A CIVIL CHARACTER of Augustus Cæsar.

*A*ugustus Cæsar (if ever any mortal Man) was endued with a Greatness of Mind undisturbed, serene, and well-ordered : Which is evidenced by the mighty Atchievements he performed in his early Youth. For those that are of a turbulent disorderly Nature, commonly pass their Youth in various Errors, and about their middle Age, and not till then, they shew themselves : But those that are of a sedate and calm Nature, may shine even in their first Years.

And whereas the Faculties of the Mind, no less than the Goods of the Body, consist and are accomplished in a certain Health, Beauty, and Strength ; certain it is, that in Strength of Mind he was inferior to his Uncle *Julius* ; in Beauty and Health, superior. For the former, being of a restless uncomposed Spirit (as those generally are who are troubled with the Falling-Sickness (advanced notwithstanding to his own Ends with the utmost Prudence and Conduct ; but the Ends themselves he did not order well ; but with a boundless Spring, aiming beyond the Reach of a mortal Man, was still carried on to further Designs. Whereas *Augustus*, being sober, and mindful of his Mortality, seemed to have his Ends also schemed out in admirable Order, and thoroughly well weighed.

weighed. For first he was desirous to have the Rule and Principality in his Hands; then he fought to make himself appear worthy of that Height of Power. Next, he thought it but reasonable, according to the Way of the World, to enjoy his exalted Fortune. Last of all, he turned his Thoughts to such Actions as might continue his Memory, and leave an Impression of his good Government to After-Ages. And therefore, in the Beginning of his Age, he affected Power; in the Middle of his Age, Dignity and Worthiness; in the Decliné of his Years, Pleasure; and in his Old-Age he was wholly bent upon Memory and Posterity.

R. Master Greene



Master Greene

*I am much obliged to
you for the Rest of your
Books. Yours unkindly*

Some



Some Part of the SECOND BOOK of

Sir Thomas More's

U T O P I A

TRANSLATED into *English*.

To be translated back again into *Latin* by
the Scholar, and This to be compared
with the most elegant Original.

Of the Religions of the Utopians.

THERE are divers Kinds of Religion, not only in different Parts of the Island, but even in every Town; some worshipping the Sun, others the Moon, some one or other of the Planets for God: There are who give Worship to some Man who has been eminent in former Times for Virtue, or Glory, not only as God, but also as the supreme God. But much the
greatest

greatest Part of them, and by far the wiser, worship none of these, but believe that there is one certain divine Power, unknown, eternal, infinite, inexplicable, far above the Capacity and Reach of human Apprehension, spread over this Universe, not in Bulk, but in Virtue and Power. Him they call the *Father of all*. To him alone they attribute the Beginnings, the Increase, the Progress, the Vicissitudes, and the End of all Things: Neither offer they divine Honours to any other besides him. Yea all the others also, tho' of divers Opinions, yet in this Point are agreed, *viz.* in believing one supreme Being, the Maker and Governor of the Universe; whom they all severally in the Language of their Country call *Mytbras*: But in this they differ, that the same Being is counted one Thing amongst some, amongst others another. They think likewise that whatsoever that is which they take to be the Supreme Being, is the very same Nature to whose only divine Power and Majesty the Sum and Sovereignty of all Things by the Consent of all Nations is ascribed.

However, by Degrees they all fall off from the various Superstitions that are among them, and grow up to, and agree in that one Religion which seemeth in Reason to surpass the rest: And there is no Doubt to be made but that all the others had vanished long ago, but that whatever unprosperous or unlucky Accident had happened to any of them, as he was minded to change his Religion, this his Fear interpreted,

puted, not as a Thing coming by Chance, but as sent upon him from Heaven; as tho' the God, whose Worship he was forsaking, meant to revenge that wicked Purpose against himself.

But after they had heard us speak of the Name of Christ, of his Doctrine, Manners, Miracles, and of the no less wonderful Constancy of so many Martyrs, whose Blood voluntarily shed had brought over so many Nations throughout all Parts of the World to their Sect; it is not to be believed with what Readiness of Inclination and Affection themselves also came over to it; whether it were by the secret Inspiration of God, or else for that they thought it nearest unto that Opinion which is of principal Vogue amongst them. Though I think this was no small Help and Furtherance in the Matter, that they heard us say that Christ instituted a Community of Goods amongst his Followers, and that the same Thing amongst the purest and most truly Christian Convents is still in Use. Whatever was the Motive, certain it is that many of them consented to our Religion, and were washed in the holy Water of Baptism. But because out of four of us (for no more were surviving, two being dead) there was no more, to my great Regret, in Priest's Orders; they, tho' initiated in other Points of our Religion, yet want those Sacraments, which with us none but Priests can administer: They understand them however, and long for them most vehemently: Yea, and they are reasoning now and disputing the Matter earnestly amongst

amongst themselves, whether, without the sending of a Christian Bishop, one chosen from their own People may not obtain the Character of Priesthood : And they seemed indeed resolved to chuse one ; but they had not done it when I left them.

Further, those also who assent not to the Christian Religion, yet do not fright any from it, nor set themselves to oppose any one that has entered himself of it ; saving that one of our Company was in my Presence sharply punished on this Occasion. He, being newly baptised, did, notwithstanding all that we could say to the contrary, with more Zeal than Prudence, publickly dispute concerning the Christian Religion, and began to be so very hot, that he not only preferred our Worship to all others, but condemned all other Rites, and cried out against them as profane, and those that adhered to them as impious and sacrilegious, and to be condemned to everlasting Burnings. When he had thus laid himself out for a good while, they seized on him, and impleaded him, not as a Despiser of their Religion, but as a Raisher of Sedition amongst the People ; and upon Condemnation punished him with Banishment : For this is one of the ancientest Laws among them, that no Man shall suffer for his Religion.

For *Utopus*, even at the first Beginning, hearing that the Inhabitants of the Land were before his coming thither at continual Dissension and Strife amongst themselves for their Religions ; perceiving also that this Thing

(whilst the several Sects, disjoined and disagreeing as to a common Interest, took several Parts in fighting for their Country) had been the Occasion of his Conquest over them all; as soon as he had gotten the Victory, he first of all made a Law, that every Man might be of what Religion he pleased, and that he might endeavour to bring over others to the same, so far as to argue calmly and modestly for his own Opinion, but not to go about with Bitterness to demolish those of other Men, if he could not persuade them out of them; nor to use any kind of Force or Violence, and to mix no Reproaches with it: To such as petulantly strove and contended in this Matter was decreed Banishment or Bondage.

This Law was made by *Utopus*, not in regard of the public Peace only, which he saw by continual Contention and irreconcilable Hatred was utterly subverted, but because he thought such a Decree was also for the Interest of Religion itself, concerning which he presumed not to determine any Thing rashly, as having some Doubt in himself whether or no God might not be pleased with a Variety and Multiplicity of Worship, and so inspire different Persons with different Kinds of Religion. At least, to require by Violence and Threats that what you believe for Truth, every body should so too; this verily he thought both an insolent and absurd Thing.

Furthermore, if any one Religion were never so true, and the rest false, yet did he easily foresee,

foresee, (provided the Matter were managed rationally and modestly) that the native Force of Truth would of itself at last emerge and come to Light: Whereas, if the Contention were carried on with Arms and Tumult, then, as the worst Men are the most obstinate, the best and holiest Religion in the World might be overwhelmed with the vainest Superstitions. as the Corn with Briars and Thorns. Therefore he left them at large in this whole Matter, and gave to every Man free Liberty to believe what he should think fit: Only he gave a solemn and severe Charge against any one's degenerating so far from the Dignity of human Nature, as to think that our Souls die with our Bodies, or that the World runs on at all Adventures, and is not governed by a divine Providence. And therefore they believe that after this Life there are Punishments ordained for Vice, and Rewards for Virtue. Him that is of a contrary Opinion they do not so much as count in the Number of Men, as one that has degraded the sublime Nature of his Soul to the Vileness of the Body of a brute Beast: Much less do they esteem him in the Rank of Citizens, all whose Laws and Customs, if it were not for Fear, he would not value of a Straw. For who can make any Doubt but that he will endeavour, either by Craft secretly to elude, or by Force to break the common Laws of his Country, so he can thereby gratify his Lusts, who has no Fear beyond the Laws, nor Hope left beyond the Grave?

Wherefore he that is thus principled is deprived of all Honours, excluded from all Offices, and rejected from all common Administrations, in the Government. So despicable is he to all Sorts of People, as one of an unprofitable and of a base and vile Nature: Yet they inflict no Punishment upon him, because they lay down this for a Ground, that it is not in any one's Power to believe what he lists; nor do they drive him to dissemble his Thoughts by any Threats; nor do they allow of Disguises and Lyes, which, as next a-kin to Fraud, they marvellously detest and abhor. But they forbid him to dispute and argue for his Opinion, and this only among the common People: For else among the Priests and other grave Men in private they not only suffer but encourage him to do it, being confident that at last that Madness of his will gave place to Reason.

They are almost all of them firmly persuaded that good Men will be infinitely happy in another State; so that, tho' they lament every Man's Sickness, yet no Man's Death, unless it be one whom they see part with Life anxiously and unwillingly: For they look on this as a very ill Presage, as tho' the Soul, being hopeless and conscious to itself of Guilt, through some secret Forebodings of approaching Punishment, dreaded its Exit. Besides, they think that such a Man's Appearance cannot be acceptable to God, who, being called on, does not run chearfully to him, but hangs back and is dragged to it by Force and fore against his Will.

Will. When they see therefore a Departure of this Kind, they are struck with Horror; and such as die in that Manner they carry out in Silence and with Sorrow, and praying God to be propitious to the departed Soul, and mercifully to forgive their Errors, they inter the Body.

Contrariwise, all that have departed cheerfully and full of good Hope, for them no Man mourns, but following them to the Grave with Hymns, and commending their Souls with great Affection unto God, at the last they burn the Body, reverently rather than sorrowfully, and set up a Pillar upon the Place, with the dead Man's Titles thereon engraved. When they are come home, they rehearse his virtuous Manners and worthy Deeds, but talk of no Part of his Life oftener, or with more Pleasure, than that of his joyful Departure.

Such a Remembrance of the Goodness of the Deceased they look upon both as the most powerful Incitement to Virtue in the Living, and take it to be the most acceptable Worship to the Dead, whom they suppose to be present at those Discourses that pass concerning themselves, though (in the Dulness and Feebleness of mortal Sight) to us invisible. For neither can it agree to the Condition of the Blessed, not to be at Liberty to go where they please; and it would argue Ingratitude in them to have intirely cast off the Desire of visiting their Friends, to whom they were in their Life-time joined by mutual Love and Amity;

which, as all other good Things, they imagine are rather increased than lessened in good Men after their Death. The Dead therefore they believe to be conversant among the Living, as Spectators of their Words and Actions; and they engage in all Affairs they set about with so much the more Assurance, as having a Trust and Affiance in such Overseers; and the Opinion they have of their Ancestors being still present deters them from all secret Dishonesty.

Auguries, and other Divinations of vain Superstition, which are in great Observation among other Nations, they utterly neglect and laugh at. But as to Miracles, which come by no Help of Nature, they have a great Reverence of them, as Works and Witnesses of the present Power of God: And such they say do frequently occur there; and sometimes upon great and dangerous Occasions, by common Supplications and Prayers put up with an assured Confidence of being heard, they procure and obtain them.

They think the Contemplation of Nature, and the Praise from thence redounding, an acceptable Piece of Worship to God. Yet there are some, and those not a few neither, that upon a Motive of Religion neglect Learning, and apply themselves to no Sort of Study, nor do they allow themselves any leisure Time, being persuaded that the Happiness that comes after Death is obtained by Business only, and being employed in other good Offices. Some
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of them therefore attend the Sick, others mend High-ways, cleanse Ditches, repair Bridges, dig Turf, Gravel, or Stones, fell and cleave Trees, and bring Wood, Corn, and other Necessaries on Carts into their Town: Nor do they minister to the Public only, but to private Men too, as Servants, yea, as more than Slaves. For if there is any where a rough, hard, and sordid Piece of Work to be done, from which most are frightened by the Labour and Loathsomeness, or the Despair of accomplishing it, all that they willingly and chearfully take to their own Share, procuring Rest to others, engaged in continual Work and Labour themselves: And yet do they not upbraid them with this, nor reflect upon other Men's Lives, or glory in their own. And the greater Slaves those make themselves, in so much the greater Honour are they held by all Men.

Yet of these there are two Sects: The one is of them that live single, who do not only abstain wholly from Women, but also from eating any Sort of Flesh, and, rejecting utterly as hurtful the Pleasures of the present Life, are intirely set upon the Pursuit of the Life to come by Watchings and Sweatings, hoping shortly to obtain it, being in the mean Time chearful and vigorous.

The other Sect is no less fond of Labour, but prefers a married State to a single one: And as they do not deny themselves the Solace of it, so they think the Begetting of Children

dren is a Debt they owe to Nature, and to their Country. They avoid no Pleasure that does not hinder Labour. They love Flesh-meats upon this very Account, because such Sustenance they think renders them the lustier and stronger for any Work. The *Utopians* look upon these as the wiser, but they esteem the others as the holier: Who, if they should pretend to go upon the Principles of Reason in their Preference of Celibacy to Matrimony, and of a laborious Life to an easy one, would be laughed at by them: But now, as they acknowledge they do it upon a Motive of Religion, they admire and reverence them for it. For there is nothing wherein they are more pensively cautious, than in pronouncing rashly of any Religion. And these are the Men whom they by a peculiar Name in the Language of their Country call *Butbrescas*; which Word we may interpret in *Latin* by *Religioso's*, the *Religious*, or Men of *Religious Orders*.

Their Priests are Men of remarkable Piety, and therefore very few: For they have but thirteen in every City, according to the Number of their Churches, unless when they go to War; for then, seven of them going forth with the Army, seven others are chosen to supply their Room in their Absence: But the others at their Return home recover each his own Place again. As to the Supernumeraries, they, until such Time as they succeed in Order into the Places of the others as they drop off, attend

attend in the mean time upon the High-Priest: For there is one that is set over all the rest.

They are chosen by the People, as the other Magistrates are, by Suffrages given in Secret, for preventing Party and Faction: And when they are chosen, they are consecrated by their own College. These are the Overseers of all sacred Things, order the Divine Worship and Service, and are as it were the Censors of Manners. It is a great Shame for any Man to be accused or rebuked by them for disorderly Living. But as the exhorting and admonishing Part is theirs, so the Power of restraining and animadverting upon Offenders belongs wholly to the Prince, and to the other Magistrates; saving that they excommunicate, or exclude those they find desperately wicked from joining in their Worship: Nor is there any Sort of Punishment almost they dread more. For they are both struck with a Sense of the utmost Infamy, and are tormented with a secret Horror of Religion. Nor are even their Bodies like to continue long in Safety; for, if they do not very quickly satisfy the Priests of the Truth of their Repentance, they are seized on, and severely punished by the Senate for their Impiety.

The Instruction both of Childhood and Youth belongs to these: Nor is more Care taken to instruct them in Letters, than in Virtue and good Manners; for they use their utmost Industry to instil very early into the Minds
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of their Children, whilst they are yet tender, pliant, and flexible, good Opinions, and such as tend to the Preservation of their Republic; which, when they have made deep Impression upon their Childhood, follow them when Men, and through the whole Course of their Lives, and conduce mightily to the maintaining the State of the Weal-public; which decays and falls away only by Vices that rise out of wrong Opinions.

The Priests (unless they are Women, for neither is that Sex excluded, though that falls out but seldom, nor are any but ancient Widows chosen) the Men Priests, I say, have to their Wives the most extraordinary Women of the whole Country. For to no Office or Magistracy among the *Utopians* is greater Honour paid; insomuch that, if they commit any Crime, they are not subject to any public Judicature, but are left to God, and to themselves. For they do not think it lawful to touch any Man with a mortal Hand, that has been in so singular a Manner dedicated, as an holy Offering, unto God. And this Custom is the easier for them to observe, both because the Priests are so few, and because they are chosen with so much Care. For neither does it lightly happen, that among the Good the best, who merely in respect of his Virtue was raised to so high a Dignity, should degenerate into Corruption and Vice: And granting it should happen never so much (as the Nature of mortal

mortal Man is changeable) yet being so few, and endued with no Power besides Honour, assuredly no Damage of any Consequence to the Public can in Reason be apprehended from them: Who are therefore so rare and uncommon among them, lest the Dignity of an Order which they so much reverence, were the Honour shared with many, might run into Contempt; especially since they think it as difficult a Matter to find out many that are of such a Pitch of Goodness as to be equal to that Dignity, for the Execution and Discharge whereof moderate Virtues are not a sufficient Qualification. Nor is their Esteem greater among their own People, than among foreign Nations also; which easily appears from this, which I take also to be the Foundation of it.

For, whilst their Forces are engaged in Battle, they in a Place apart, but not very far off, fall upon their Knees, apparelled in their sacred Vestments, and, lifting up their Hands to Heaven, pray first of all for Peace, next for Victory to their own Side, but without the Effusion of much Blood to either Side. If their own Men get the upper Hand, they run into the main Battle, and restrain their Fury against the flying and vanquished Enemy. The barely seeing and speaking to them Face to Face is enough to save their Lives, but the touching of their loose Robes secures their Goods and Fortunes also from the Rapine and Spoil of War. Upon which Account it is that so much Veneration,

Veneration, so much true Majesty, has accrued to them, that many Times they have as well preserved their own People from the Fury, of their Enemies, as they had their Enemies from the Rage of their own People. For it has sometimes fallen out, that when their Armies have been in Disorder, and themselves in Despair forced to fly, so that their Enemies were running upon the Slaughter and Spoil, the Priests by interposing have stopped the Shedding of more Blood, and have separated them from one another; so that by their Mediation a Peace has been made and concluded upon reasonable Terms. For never was there a Nation so fierce, cruel, or barbarous, as not to look upon their Persons as sacred and inviolable;

They keep holy the first and last Day of every Month and Year, dividing the Year into Months, which they measure by the Course of the Moon, as they do the Year by the Course of the Sun.

Their Temples are admired, and are very fine, being not only of delicate and curious Workmanship, but also (which was necessary, since they have so few of them) wide and large, and capable of receiving a vast Number of People. Yet they are all somewhat dark; nor was this occasioned through Ignorance in Building, but done, as they say, by the Counsel of the Priests; because they think that over-much Light dissipates the Thoughts,
whereas

whereas a more moderate and as it were doubtful Light collects the Mind, and gives an Intenseness to Religion. Which because it is not there of the same Kind among them all, and yet all the Forms and Fashions thereof, tho' various and manifold, agree in the Worship of the Divine Nature, going as it were divers Ways to the same End: Therefore there is nothing to be seen or heard in their Churches, but what may seem indifferently to quadrate with them all. Whatever Rite or Sacrifice may be peculiar to any Sect, that they execute at home in their private Houses; nor are there any Prayers among them, but what any one may use without Offence to his particular Sect.

They meet therefore in their Temples in the Evening of the Day that concludes the Festival, not having yet broke their Fast, there to give Thanks to God for having prosperously ended the Year or Month, of which that Festival is the last Day. The next Day, which is their *Primifest*, or the Festival that begins the new Season, they flock to their Temples early in the Morning, to pray for a prosperous and happy Success of their Affairs during the following Month or Year, which they are to enter upon from that Holy Day.

Upon the *Finifests*, or the Holy Days, that conclude the Period of the Year and Month, before they go to the Temple, the Wives fall down prostrate before their Husbands Feet at home, and the Children before the Feet of their Parents, confessing and acknowledging themselves

selves Offenders either by some actual Deed, or by a slight and careless Performance of their Duty, and beg Pardon for their Offence. Thus if any Cloud of Family-Displeasure had spread itself and overcast them, by such Satisfaction it is dispelled, that so they may be present at the Sacrifices with a pure and serene Mind: For of appearing there with disturbed Thoughts they make Conscience. Therefore, if they are conscious to themselves that they bear Hatred or Anger against any Person, they presume not to thrust themselves upon the Sacrifices, till they are reconciled and purged in Heart, for fear of a severe Vengeance of the Offence.

When they come thither, the Men go to the right Side of the Temple, the Women apart by themselves to the Left. Then they so place themselves, that the Males of each House sit before the Master of the Family, the Females before the Mistress. Thus Care is taken, that the whole Behaviour and Deportment of them all in Public may be marked and observed by those under whose Authority and Discipline they are at home. Furthermore they take particular Care of this also, that the Younger and the Older may be intermingled there, lest, if the Children were trusted to themselves, they might trifle away that Time in childish Impertinencies, wherein they ought to beget in themselves a most religious Dread of the Supreme Being, which is the greatest and almost the only Incitement to Virtue.

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They offer up no living Creature in Sacrifice, nor do they think that the Divine Clemency takes Delight in Blood and Slaughter, which gave Life to Beasts to this Intent, that they might live. They burn Incense and other sweet Odours; they have also a great Number of Wax Lights during their Worship; not out of any Imagination that this Gear contributes any Thing to the Divine Nature, as neither do the very Prayers of Men; but this harmless and innocent Kind of Worship both pleases them, and by these Savours and Lights, and other Ceremonies also, Men, I know not how, feel themselves to be elevated, and to rise up to the Divine Worship with a more chearful Spirit. The People appear in their Temples in white Garments, the Priest's are parti-coloured, both for Work and Figure wonderful, the Matter not equally valuable; for they are neither embroidered with Gold, nor set with precious Stones, but are composed of the Plumes of several Birds, wrought together so neatly, and with so much Art, that the Value of the Workmanship is far beyond the costliest Materials. Furthermore, in these Birds Wings and Plumes, and in the due ordering and placing of them, whereby they are discriminated and variegated in the Priestly Habit, certain secret Mysteries they say are contained, the Interpretation whereof being known (which is carefully taught by the Priest) they may be reminded of the Divine Benefits towards them,

and of the Love and Honour that they owe to God in return, as also of their Duty one towards another.

As soon as the Priest appears from out the Vestry thus apparel'd, all immediately fall prostrate on the Ground, with so much Reverence and so deep a Silence on every Side, that the very Look of the Thing strikes Terror as at the Appearance of some Deity personally present. After they have continued some little Time in this Posture, upon a Sign given by the Priest, they rise up: Then they sing Praises unto God, which they intermingle with musical Instruments, of a different Form most of them from those seen in our Part of the World. But, as many of them are much sweeter than those in Use amongst us, so others are not comparable to ours: Yet in one thing doubtless they exceed us much, which is, that all their Music, whether Instrumental or Vocal, so imitates and expresses the Affections and Passions of Nature, the Sound is so fitly suited to the Matter, whether the Subject of the Hymn be deprecatory, or joyous, or placable and apt to appease, or turbid and disordered, or mournful, or angry; the Nature, I say, and Frame of the Melody or Harmony, is so sensible a Representation, and so lively an Image of the thing, that it wonderfully affects, penetrates, and inflames the Hearers Minds.

At the last, both Priests and People rehearse, in a set Form of Words, solemn Prayers, so
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composed, that whatsoever is pronounced by the whole Assembly, each Man may privately apply to himself and his own Condition. In these every one recognises and acknowledges God as the Author and Governor of the World, and the Fountain of all other good things : For so many Benefits received, he offers up his Thanksgivings unto him, and in particular that of his Goodness he was born under a Government that is the happiest in the World, and is of a Religion which he hopes to be the truest. Wherein if he be any thing mistaken, or that there is any other better than either of these, and which God more approves of, he implores his Goodness to discover it to him, for that he is ready to follow whithersoever he leads him : But if this Form of Government be the best, and his own Religion the truest, then that he would both please to give him Stedfastness in the same, and bring all the World to the same Order and Rules of Life, and to the same Opinions concerning Himself; unless there be any thing in such a Variety of Religions that may be pleasing to his unsearchable Will. Finally, he prays that he would take him to himself by an easy Passage out of Life, how early or late he presumes not to prescribe to Him, though, without Offence to his great Majesty, he should much rather chuse to go to God by the most difficult or painfullest Death, than to be kept long from him in the most prosperous Course of

of Life possible. This Prayer ended, they prostrate themselves again upon the Ground, and, after a little Pause, they rise up, go home to Dinner, and pass the rest of the Day in Sports and military Exercises.

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